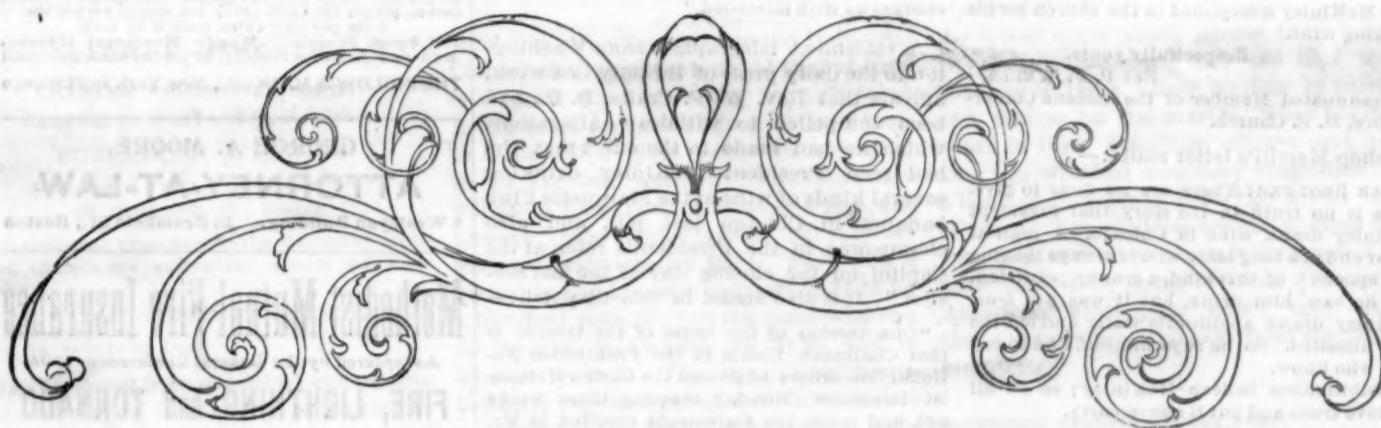


Zion's Herald

WEDNESDAY, JANUARY 24, 1900



THE KEEPER OF THE DOORS

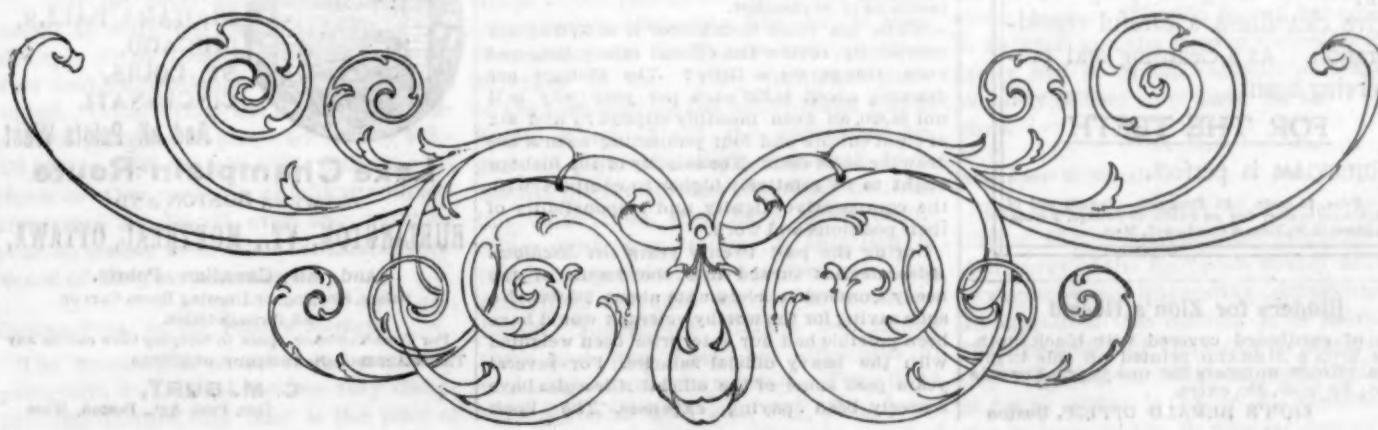
"Hast thou seen the doors of the shadow of death?" — JOB 38:17.

FRANCES BENT DILLINGHAM.

*THE doors of the shadow of death are darkened
By a down-drooping cloud-drift of doubting and pain;
The cold iron portal moves solemnly inward,
And, to those who must enter, ne'er opens again.*

*The doors of the shadow of death swing narrow
For our loved ones to pass, while without we must wait.
But look! Can it be? 'Tis not tears flashing brightness,
There's a lining of pearl to that grim, iron gate.*

*The doors of the shadow of death close firmly,
But that glorified face, that pierced hand, do you see?
A vanishing vision, yet by it we know Him;—
'Tis the Master himself, and He holdeth the key.*



Conflicting Statements

THE New Voice of last week publishes the following correspondence:—

West Newton, Ind., Nov. 30, 1899.

Rev. S. M. Merrill, Bishop M. E. Church:—

DEAR BISHOP: Will you please give me the facts as you understand them in the following matter? Quite recently a minister of another church preaching in this town said in his sermon that President McKinley while at the banquet table in his recent visit to Chicago drank four glasses of wine, and that the Methodist ministers of Chicago were taking steps to have McKinley disciplined in the church for his drinking wine.

Respectfully yours,

ELI P. F. WELLS,
Superannuated Member of the Indiana Conference, M. E. Church.

Bishop Merrill's letter reads:—

DEAR BROTHER: There are no facts to give. There is no truth in the story that President McKinley drank wine in Chicago. A man at the far end of a long table who is always looking for "spooks" of this kind, a cranky politician, said he saw him drink, but it was not true. McKinley drank apollinaris water and left the wine untouched. So he says himself, and so say those who know.

Prohibitionists believe McKinley; so do all who love truth and put it above party.

Very truly,

S. M. MERRILL.

And in a two-column editorial, under the caption, "What is Evidence?" the editors, of whom Hon. Samuel Dickie is one, say:—

"Bishop Merrill was not at the Auditorium banquet, and should, to even make good hearsay evidence, have at least quoted his authority. If he is referring to any representative of this paper in his remarks about a 'cranky politician,' his statement with regard to the place where the 'cranky politician' sat shows him to be wholly ignorant concerning the matter. And further, Bishop Merrill neglects to state how he knows that President McKinley said that he did not drink at the Auditorium banquet. Where is the evidence of that statement from the President? To whom did he say it? Bishop Ninde was industriously quoted a while ago as having said that the President said so; but he repudiated the story in a telegram published in the *New Voice*. Bishop Walden has been quoted to the same effect; but though bombarded with letters and telegrams galore,

Bishop Walden has refrained from assuming any responsibility for such a statement. Upon which of these reports, or upon what other report, or upon what knowledge, is Bishop Merrill making his statement?

"We assert again—assert it for Bishop Merrill's special benefit, having particularly in view the fact that he says 'there is no truth in the story that President McKinley drank wine in Chicago'—we assert again that President McKinley did drink wine in Chicago, and that we saw him do so.

"Further, we challenge Bishop Merrill, as a gentleman and a Christian, to present his proofs; to tell to the public on what ground he charges us with falsehood."

A statement telegraphed from Washington to the daily press of this city last week, affirms that Rev. W. F. Crafts, D. D., had been compelled to withdraw allegations which he had made to the effect that "he had seen President McKinley drinking several kinds of wine at the Marquette Club banquet in Chicago last fall, and also champagne in the President's room at the Capitol on the closing day of the last session." It is also stated in this dispatch:—

"One version of the cause of the trouble is that Chairman Dickie of the Prohibition National Committee addressed the Boston Methodist ministers' Monday meeting three weeks ago, and made the statements credited to Mr. Crafts. One of the clergymen present questioned the statements, whereupon Mr. Dickie admitted that he knew nothing of the matter personally, but said that Mr. Crafts had given him the information, and that he believed it to be correct."

Concerning this last paragraph it is necessary to say that it is incorrect. The editor of ZION'S HERALD heard the address of Mr. Dickie to which reference is made. It was delivered, not three weeks, but three months ago, and Mr. Dickie said unequivocally that he was present at the banquet and saw the President drink several kinds of wine. Mr. Dickie has never retracted that allegation, but has repeatedly renewed it, as he does in the editorial above quoted from the *New Voice*.

Salaries of Church Officials

[From the *Michigan Christian Advocate*.]

The General Book Committee, which holds its annual session in Chicago next month, will have some perplexing questions to settle, and among them is the matter of Dr. Schell's salary, which, according to the *Cincinnati Commercial*, is still being paid to him in full just the same as if he had not resigned. His successor has entered upon his work, and is, of course, drawing full pay, and so it has come to pass that the church is paying two salaries for one man's work.

It is well known that the church has a custom of continuing the salaries of General Conference officials who fail of re-election until the next session of their Annual Conferences, and it also continues the salaries of officials that die, in a similar way, in order that their families may not suffer; but in the case of a resigned official new considerations are presented, especially when the circumstances are like those in the present case. It would require \$2,800 to carry Dr. Schell until his Conference meets next September.

While the Book Committee is at it, why not completely review the official salary list, and even things up a little? The Bishops are drawing about \$4,750 each per year (why is it not \$4,800, an even monthly stipend?) and six or eight editors and four publishing agents are drawing \$1,500 each. The salaries of the Bishops ought to be relatively higher to comport with the comparative dignity and responsibility of their positions and work.

During the past twenty years the *Michigan Advocate* has turned into the hands of the needy Conference claimants about \$45,000. No such saving for the worthy veterans would have been possible had our enterprise been weighted with the heavy official salaries. For several years past some of the official *Advocates* have scarcely been paying expenses. The Book

Committee would do the church a good service by inquiring whether the expenses are not higher than they need to be.

If you have tried all the other prepared foods for infants and failed, try Mellin's Food and succeed. It makes milk like mother's milk.

Young Men's Christian Association
EDITION OF
Church Hymns and Gospel Songs

Board covers, \$25 per 100; Cloth covers, ink stamp, \$30 per 100. Same with Scripture Readings: Board covers, \$32 per 100; Cloth cover, ink stamp, \$40 per 100.
5 cts. per copy extra, each, if by mail.
The 8-page Pamphlet, *Moody Memorial Hymns*, with new half-tone Portrait, \$8 per 100; 4c. each by mail

THE BIGLOW & MAIN CO., New York and Chicago

GEORGE A. MOORE,
ATTORNEY-AT-LAW
8 Wesleyan Building, 36 Bromfield St., Boston

Methodist Mutual Fire Insurance

As ordered by the General Conference, 1896

FIRE, LIGHTNING and TORNADO

Insurance at Cost

For Methodist Churches and Ministers, under direction of

THE NATIONAL MUTUAL CHURCH INSURANCE CO.,
of CHICAGO, ILL.

Organized by the Board of Insurance.

Applications are now being received on our Churches, Parsonages, Schools, and the property of our ministers. Do not wait for present insurance to expire. If now insured, date your applications ahead.

INSURANCE AT ACTUAL COST, UNDER AN EXPERIENCED AND ECONOMIC-AL MANAGEMENT, UPON THE EASIEST POSSIBLE TERMS OF PAYMENT, AND

Absolutely Safe

Business confined to the choicest risks in the country, having nothing of moral hazard, and without the uncertainties attending a miscellaneous business.

NO ASSESSMENTS

Premiums in Annual Instalments

Instead of in advance for a term of years.

Profits divided pro rata each year.

J. B. HOBBS, Pres. J. R. LINDGREN, Treas.
HENRY C. JENNINGS, D. D., Vice Pres.

HENRY P. MAGILL, Sec. and Mgr.
57 Washington St., Chicago, Ill.
Write Manager for terms and do not longer support stock companies.

FITCHBURG RAILROAD

Hoosac Tunnel Route

The Short Line Between
BOSTON and
ALBANY,
NIAGARA FALLS,
CHICAGO,
ST. LOUIS,
CINCINNATI,

And all Points West
Lake Champlain Route

BETWEEN BOSTON AND
BURLINGTON, VT., MONTREAL, OTTAWA,

And all Canadian Points.
Palace, Sleeping, or Drawing Room Cars on
all through trains.

For Time-Tables or space in Sleeping Cars call on any
Ticket Agent of the Company, or address

C. M. BURT,
Gen. Pass. Agt., Boston, Mass.

Binders for Zion's Herald

Made of cardboard covered with black cloth. Name ZION'S HERALD printed on side in gilt letters. Holds numbers for one year. For sale for 75c.; by mail, 20c. extra.

ZION'S HERALD OFFICE, Boston



Zion's Herald

Volume LXXVIII

Boston, Wednesday, January 24, 1900

Number 4

Zion's Herald

CHARLES PARKHURST, Editor
GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY
Price, \$2.50 a year, including postage
36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Iron in Southern Utah

If the statements published concerning the discovery of iron ore in southwestern Utah are correct, it will prove a great boon to California manufacturers. These have been heavily handicapped owing to the necessity of importing steel and iron from the East. The large iron works now in operation in the Western States can only furnish what their patrons must have for immediate use. The Government has built ships on the Pacific coast, but rather from motives of policy than as a profitable investment. If California can get iron from Utah, she can enter the race for the Philippine trade with a very favorable outlook. Her gold output is inferior to that of Colorado already, but with iron within reach, she may gain in manufactures what she has lost in gold mining.

Two Billion Dollars in Foreign Commerce

The year 1899 proves to have been a record-breaker in the matter of foreign commerce. The latest figures show that we exported goods to the value of \$1,275,486,641, and that the imports amounted to \$799,834,620 — a grand total of \$2,075,321,261. This leaves a balance of trade in our favor to the amount of \$475,652,021. We exported about twenty million dollars more than in 1898, and we imported \$64,776,409 more. The increase in imports is one of the most promising features, for the "balance of trade" is far too great, and it must be still further reduced if we are to continue to sell in the world's market's. Nations will generally buy from those to whom they can sell, and the increased exports of 1899 were chiefly due to larger imports. This increase for the year amounted to \$164,870,172, and the total amount has been exceeded in only four calendar years of our history. From 1869 to 1899 the imports were doubled, while the exports were quadrupled. Considering the fact that our exports of the great staples were less by \$78,000,000 in 1899 than in 1898, while the increase in other products, chiefly manufactured, was \$97,296,025 over any previous year, it makes even more remarkable the record of the year just closed.

Cutting Prices in the Foreign Markets

The remarkable record in the preceding paragraph is marred by one very disappointing feature, and that is the price at which some of our manufactured products

were sold. A witness before the Industrial Commission recently testified that at least one great trust is selling manufactured products to foreigners much cheaper than to Americans. Five years ago, according to an excellent authority, wire nails were selling in New York at 95 cents a keg; the present "base" price is \$3.53, but they are sold to foreigners for \$2.14. Barb wire is quoted in the domestic markets at \$4.18 for a hundred pounds; but the same wire can be bought in Canada for \$3.25, and in Europe for \$2.20. That is, our own manufacturers discriminate against the domestic purchaser to the extent of 88 cents as compared with the Canadian, and \$1.93 as compared with the European purchaser. Farmers and builders are thus put to a tremendous disadvantage, and houses, barns and fences are made more expensive. Such demoralizing discrimination will seriously embarrass both markets.

Mormons Deny Charges of Polygamy

President Snow, of the Mormon Church in Utah, has issued an authoritative declaration that since 1890 no officer or member of the church has had any authority whatever to perform a plural marriage or enter into such a relation. He goes on to say that any member who has disobeyed the laws of the land, either as to polygamy or cohabitation, has done it without the sanction of the church, and must answer to the law for his crime. This does not accord with the general understanding of affairs; but if it be true, it is time that the officers of the law were proceeding against the alleged offenders. The verbal repudiation of polygamy could not be more sweeping in its statements, but it suffers somewhat from the fact that if the Mormons have ever brought to trial and punishment any large number of offenders, their efforts have escaped the attention of the people of the United States.

Our Philippine Allies

The recent work of the Macabebes, both as scouts and on the firing line, has shown that many of the Philippine soldiers may be classed with the native troops in the Indian service of the British government. This tribe has always been the enemy of the Tagals, and are their superiors in war. They furnished some of the best men for the native corps which Spain raised. Until the Americans began to push the insurgents back from Manila the Macabebes remained neutral, but since then they have allied themselves with our troops. A battalion of them, composed of five hundred men, has performed splendid service in northern Luzon. Lieutenant Batson commands them, and has wisely not attempted to make them over into regulars. They fight very much in their own way, going barefooted, though they are intensely proud of

the spread eagle which adorns their hats. In many respects they are like the Goorkas of India, being fearless in battle and tireless on the march. They are devoted to their American officers, and not long ago wreaked summary vengeance on a band of insurgents who had killed one of them. The natives are not anxious for war, and as soon as peace is declared it is most likely that many of them will prefer American sovereignty when they find that our laws protect them from the petty plunderer.

Archbishop Chapelle and the Friars

The anomalous condition of affairs in the Philippines is not likely to be improved if it be true that Archbishop Chapelle has decided to reinstate the friars. To this there will be serious opposition on the part of a large majority of the Filipinos. A petition is said to have been signed by Spanish and native Catholics requesting that they be given priests who are not connected with the brotherhoods. The Dominicans declare that they were told by the archbishop that he favored the retention of the brotherhoods and that President McKinley shared his views. The excitement was of so much moment that Gen. Otis consented to the publication of a statement he had made to a delegation of natives to the effect that if the church authorities assign friars to curacies where they are obnoxious to the people, the individual liberty guaranteed by the American Constitution will be maintained and the military authorities will not force upon them any ecclesiastical denomination contrary to their wishes. We should hope not. Archbishop Chapelle has far too much sense to provoke such a storm as that would occasion. The critical point is not so much in the matter of what religious teachers shall be appointed, as in the title to the immense properties which are claimed by the brotherhoods. The reports of the demands of the local ecclesiastical authorities must be taken with considerable allowance, but it will be well to keep a sharp watch on the property titles while questions of local administration are being discussed. Rome is not above raising a storm in one direction to veil her actions in another, and the Roman Catholics have rarely had so much valuable property in jeopardy as they now have in the Philippines.

Alertness of Russia

The Russian minister of finance, in his budget for the current year, attributes the stringency of the European money market to vague fears of impending complications. In support of this opinion it is surmised that the action of Germany in prohibiting exports of war materials to the belligerents in South Africa is due to the determination to keep within its own borders all the

war material on hand or about to be manufactured. There is a report that Russia has concentrated 250,000 troops in Central Asia and in the Caucasus, and that she has made an imperative demand on Turkey for the immediate payment of an instalment on the war indemnity of 1878. Japan is much annoyed because Russia has surreptitiously secured one hundred and seventy acres of land on the waterfront, in Masampo, Korea, where a fleet of Russian men-of-war is wintering. While the situation is more quiet than it was a few months earlier, it is well understood that Japan is secretly preparing for a contest with Russia, and the Japanese press says that the Masampo affair will eventually lead to trouble. If to these facts be added the condition of affairs in Austria, it is easy to see that these complications are not unlikely. Possibly the threatened storm may blow over, as so many have done before; but evidently Russia is making preparations to meet the storm itself.

King Coal

The immense stores of bituminous coal in the United States are beyond calculation. Only a small part of them have been opened up to this time, but these are enough to enable the country to surpass Great Britain in the output for the last year. Preliminary estimates by competent authorities show that we mined 244,581,875 tons of coal, bituminous and anthracite, in 1899, as against 214,255,098 tons for the year 1898. Ten years ago the amount was about 145,000,000 tons. The output for 1899 exceeds the amount produced by Great Britain, and this is the first time in our history that we have surpassed her in this industry. The price of coal has been steadily rising in Europe, and those who were laughed at when they warned the European manufacturers that it was time to husband their supplies of coal are now accepted as prophets. The ready markets which American coal now finds in so many parts of the world indicate a very large expansion of the products of our coal mines. The coal miners are an important factor in our industrial development, and they deserve far more consideration than they have thus far received. In a business so generally prosperous, insufficient wages, ill treatment and hard bargains have no place, and it is a short-sighted policy that does not take every possible precaution to prevent strikes, intimidation, and all other forms of lawlessness.

India's Famine Area

At a meeting of the Council of the Governor-General in Calcutta, last Friday, Lord Curzon, the viceroy, stated that the area of the famine had expanded beyond their worst fears, and that India is now facing a scarcity of cattle, water and food of a most disheartening character. Already there are 3,250,000 persons receiving relief, and there are 22,000,000 persons within the British territory and 27,000,000 in the native states who are affected. The Government works undertaken to afford relief will entail an expense of eight million dollars, and this will all be expended by the end of March. The viceroy declared it to be the duty of the Government to continue the work of saving the millions of lives imperiled, and that

the last available rupee would be spent if necessary. The thoughts of every Englishman in the world being centered on South Africa at this time, India will be left very largely to her own resources for her relief.

Some Real Abuses in Pensions

If it be true, as stated by the deputy commissioner of pensions, that there are four men now in Washington drawing a pension of \$72 a month for total disability, and at the same time being paid salaries ranging from \$1,200 to \$1,600 a year for services they are supposed to render, it is a shameful perversion of a nation's generosity. If the repeal of the law providing for biennial examinations, in 1879, makes it now impossible to reduce the pension which is granted for total disability (\$72 a month) when the pensioner has sufficiently recovered to receive a salary of \$1,600 a year, it is time the law were re-enacted. The contention of the Grand Army of the Republic that the refusal of a pension to a widow whose income amounted to \$96 a year is unfair, is a point well taken. The suggestion that the limit be fixed at \$250 will commend itself to a very large majority of those who pay the taxes from which these pensions are paid. The bill to provide for a non-partisan commission to revise and codify the pension laws (which has already passed the Senate) ought to commend itself to pensioner and taxpayer alike. The claims filed for pensions for service in the Spanish-American war numbered 17,335, on the 30th of June, 1899. The annual pension appropriation bill passed the House last week, carrying \$145,000,000 — about the same as last year.

Railway Consolidation

The report of the Interstate Commerce Commission not only shows the impotency of the laws which govern it, but emphasizes the fact that in the near future the railway combinations will be sufficiently powerful to carry out their own designs uncontrolled by any adequate public authority. The most noticeable and important feature of the railway situation is the actual and prospective unification of nearly all the great corporations which control the nation's domestic freight and passenger traffic. The properties themselves may remain in the control of the present organizations, for the most part, but in the management of these corporations half a score of men will dominate. Indeed, it is even now claimed that ten men practically control all the railroads in the country, and eight of the ten live in the city of New York. The disposition to assert individuality of interest was notably absent from two important meetings of railway magnates in the early days of the present month. While this unanimity is most desirable from one point of view, it seriously menaces interstate traffic from another point. In the process of securing unified control there have already been substantial increases in the scale of charges. They may have been necessary, but the fact that they were made by the railway managements, without any consultation with shippers, dealers, or consumers, and with very scant respect for the opinions of the members of the Interstate Commission, shows how little redress is available in

the event of unreasonable and exorbitant charges being ordered by the transportation autocrats. Congress has been repeatedly asked to enlarge the powers of the Commission, and give it adequate authority to deal with complaints from patrons of railways, but it has thus far hesitated, and there is no promise that the present session will differ very much from previous ones in this respect.

Big Ships for Oriental Trade

The president of the Great Northern Railroad gave out last week a description of the four big steamers which are now being built for the Oriental trade. They will be ready in eighteen months, and will be the largest in the world, exceeding the tonnage of the Oceanic, which is the largest steamer now afloat. Each ship will be 734 feet long, and will have a carrying capacity of 22,000 tons. They will not be required to transport fifty million tons of Japanese tea in any one year, as was inadvertently stated in these columns on the 10th inst.; but there were brought over from Japan, in 1899, fifty million pounds of tea, and the imports of Japanese products will show an increase for the present year.

American Invasion of Russia

When American machines were first introduced in Russia, the Russians looked askance at them. They were so light, in comparison with the English and German productions, that the people were afraid they would not stand the wear and tear. Having learned that, because of better material, these American machines will do better work than any heretofore in use, and that they will last longer, Russia has been endeavoring for more than a year to induce American capital to establish plants within her borders. On the authority of our consul at Moscow it is now announced that three large manufacturing companies are ready to expend six million dollars in preparing to manufacture their products in St. Petersburg and Moscow, and that during the present year \$15,000,000 of American capital will find its way to Russia. Careful investigation has convinced the manufacturers that the field is a promising one, and that it fully warrants even larger investments.

Suppressing the Czech Word "Zde"

Austria's Emperor is alive to the absolute necessity of discipline in his army, and while he does not appear to concern himself overmuch in the fierce contention between the two chief factions of the empire as to the use of the Czech and the German language, he has promptly stopped the practice of the Czech soldier in answering "zde" instead of "hier," when his name is called. The first word is Czech, the second German; both mean the same as the English word "here;" but the official language of the Austrian army is German, and the Emperor will have no incipient mutiny breaking out in the shape of "zde" when his soldiers are mustered. The language ordinance has practically broken down even the semblance of parliamentary government and has been the cause of no end of political dissensions. Were the controversy to be allowed any recognition in the army, it

would bode only evil to the integrity of Austria-Hungary.

Ravages of the Plague in Honolulu

It was hoped that the extreme measures taken to prevent the spread of the bubonic plague in Honolulu would speedily result in stamping it out. The latest news is to the effect that, although vigorous measures are kept up without any relaxation, the plague persists in spreading. The last case reported was in a Chinese house nearly in the centre of the business quarter and in a block exclusively occupied by white people. A cordon of soldiers was drawn around it, and two hundred white people were caught in the quarantine. The present detention barracks have proved insufficient, and new ones are being built to accommodate four thousand people. More than fifty houses have been burned. Every effort is being made to prevent the disease from reaching the sugar plantations. All merchandise is held in Honolulu, except sugar bags which have been fumigated, machinery, lime, and a few other articles absolutely necessary to keep the sugar industry going. Thus far there have been twenty-seven deaths, but no white person has yet been attacked.

Taking the Twelfth Census

It has been found necessary to slightly amend the act providing for the twelfth enumeration of the inhabitants of the United States, but there was no attempt to delay action or to hamper the enumeration with extraneous matter. The experience with the eleventh census has not been lost, and prompt returns will be the principal feature of the twelfth. The complete results of the last enumeration were nine years in finding their way into print, but the work of the twelfth is to be finished by June 30, 1902. It is to be hoped that the national lawmakers will insist on carrying out the plans already laid down. Except for the element of the "spoils" system which prevails in the selection of nearly all the employees necessary for the work, there is very little to criticise in the law which will soon be on its way to the President for his signature.

John Ruskin

Ruskin was the son of Scotch parents, who taught him the truth of the Bible. Although he had all the advantages of the best teachers of London, and was graduated from Oxford in 1839, it is probably speaking within bounds to say that he owed more to his early training in the Scriptures than to all his other education. He was born in London, February, 1819, and died there Jan. 20. His father, a wealthy wine merchant, left an estate worth a million, which the son inherited. He was a great lover of nature, but he was a much greater lover of men. Beyond all things else he hated shams; above all else he extolled good morals. Impatient of the customs of society, he spoke in tones which angered England, but he spoke words so true that Englishmen will never forget them. What General Booth has been doing in these latter years, through his colonization farms, Ruskin was doing long ago in promoting the work for reclaiming the waste land about London where wasted men might be saved. More than any

other man of wealth of this century, he lived for the good of men. His fortune, and the wealth he earned from his publications, were alike devoted to help mankind. He was genuine, honest, rugged. He called himself an art critic, and the world disputed his title with good reason; but in insisting that all true art is based on good morals, and in demanding that men should have the best and be the best, he wrote like a genius and spoke like a seer.

Products of the Farms

From the 152 million acres of land on which wheat, corn and oats were raised, in 1899, there were taken 8,421,625,492 bushels of these grains, valued, on the farms where they were grown, at \$1,146,023,344. To this enormous amount of money must be added the price of about seventy-three million bushels of barley, twenty-four million bushels of rye, eleven million bushels of buckwheat, 228,783,232 bushels of potatoes, and 56,653,756 tons of hay. This will make the value of the products of the farms of the United States very nearly as great as the total foreign commerce for the year — two billion dollars. In the production of our three leading crops — corn, wheat and oats — the acreage was 58 per cent., 29 per cent., and 18 per cent. The yield per acre was 25.3 bushels of corn, of wheat 12.3 bushels, and of oats 30.2 bushels.

Severe Fighting Across the Tugela

Contrary to the general predictions, the Boers did not oppose Buller's passage of the Tugela River, and for nearly a week the British army has been within the limits of the Transvaal. Having failed in a frontal attack (as Burnside did at Fredericksburg) after being reinforced, Buller made his attack on the flanks, and, as these columns close for the press, is executing an encircling movement such as Hooker planned at Chancellorsville. Last Saturday morning the fighting began in the country southwest of Ladysmith. It was continued all day Sunday, during which time the British advanced about two miles, driving the Boers from one hilltop to another, with heavy losses on both sides. According to Buller's own account, it is difficult to measure accurately the advantage gained by the British.

According to the Boers' story they have forced the British to attack them in points of vantage of their own selection. If the statement of the Boers is to be trusted, the British must pay dearly for any advantage they may gain, and should the forces of the Boers prove large enough to warrant a counter-stroke, the British would be driven into the Tugela. Buller's advance is within twelve miles of the outposts of White at Ladysmith, and should White find it safe to come to Buller's relief, it would mean a long retreat for the Boers. The difficulties which Buller's forces have found in their way over country of their own selection give some idea of what they have yet to meet. It is the Boers' own fighting ground; it is best adapted to their methods of fighting; they know it thoroughly; and they realize what defeat means. On the other hand, Buller has had time for careful study of the situation, has received material reinforcements, has chosen his points of attack, and realizes

that his defeat means the fall of Ladysmith, which all England is looking to see him relieve. Warren has apparently cut off the Boers' retreat into the Free State, but Buller's retreat at this time would be even more serious than that of the Boers. The British Empire is not hanging in the balance, but it is the most serious time that the English people have known since the battle of Waterloo.

End of Militant Carlism

The spectre of Don Carlos revolting against the present King of Spain is said to be laid, and it is claimed that this was done by Pope Leo XIII. If this be true, it is indeed good news for Spain; and it may be true. When Cardinal Rampolla was the papal nuncio at Madrid — 1882 to 1887 — he was credited with doing more than any other one man to rally the bishops to support the reigning dynasty even when it meant a long regency while a babe grew old enough to claim the crown. There have been rumors from time to time that both Republicans and Carlists would have to be reckoned with at an early date, but it is reported than Don Carlos has placed the management of his affairs in the hands of one of his followers who is one of the leaders of the policy of adherence to the established Government, and who believes in constitutional action in all matters concerning the crown. The report comes from Rome, and it comes not without some small suspicion that the wish is father to the thought; but that affairs are in such a state that such a report is able to gain credence shows that, whatever changes may be impending in Spain, Don Carlos is not likely to be prominent.

Events Worth Noting

Gen. Wheeler is returning from the Philippines, where he has had no opportunity of distinguishing himself, and will try to resume his seat in Congress.

The Secretary of War has extended the time for the foreclosure of mortgages in Puerto Rico for six months, subject only to the condition that this action shall not conflict with any Congressional legislation during that time.

The President has sent to Congress a bill for expenses incurred by the company owning the cable which was cut by Admiral Dewey. The claim has no standing in law, but it is thought Congress may decide to pay it as act of international courtesy.

The Italian representative in Abyssinia telegraphs that King Menelek has returned home and dismissed his army. He was lately reported as on his way to the border with a large force. Retreating or advancing, he will bear watching.

An attempt to implicate the French Ministry in connection with the strikes at St. Etienne was a disastrous failure for the Opposition. It resulted in a vote of confidence, with 329 voting in favor of the ministry and only 79 against it.

The province of Ontario, Dominion of Canada, begins the year with a cash balance of \$1,618,000 to its credit. Of this amount \$800,000 represents the accumulated savings of the last two years.

Osman Digna, dubbed the fleetest of deserters and most craven of cowards, whose death has been announced half a score of times, is now reported to have been captured in the neighborhood of Toker and to be a prisoner at Suakin.

SOUL DISEASES

THE soul has as many diseases as the body. Some souls are puffed up with pride and vain-glory, swollen with conceit and presumption. That is a kind of spiritual dropsy, very common and very dangerous. Other souls are over-heated with passion, flushed with excitement; there is heart-burning, high inflammation, incipient delirium. Spiritual fever has got firm hold of these, sending their temperature up to a perilous point. Still others have spiritual paralysis. This is of very frequent occurrence. Their legs give way entirely when they try to go to meeting, although somehow the very same legs manage to convey their owners to other places comfortably well. Their arms are quite useless when they are called on suddenly for some good work, or even to take money out of their pockets for a benevolent cause. Some have spiritual lockjaw. The muscles of speech concerning religious things have been unused so long that they have become entirely rigid; to get their mouth open in a meeting would require a crowbar. A great many folks have spiritual fits. A fit of grumbling takes them every little while when things do not go to suit them, or even a fit of rage when somebody has opposed their plans or disregarded their dignity; others will have a fit of envy or boastfulness or covetousness.

For all these maladies the Great Physician has a perfect cure. If we sit long at the feet of the "meek and lowly" we shall learn not to be arrogant and vain. The fever of life's mad ambitions will leave us when the Master's cooling hand is laid upon our burning brow, and His quiet, steady fingers touch our bounding pulses. The paroxysm will pass, the irritation be wholly allayed, the sore spot will heal over, the boil will go down, instead of bitterness will be sweetness, when He who is perfect health comes in close contact with our diseased minds. He can cure spiritual palsy now as easily as He did the physical when on earth. If we are much in His company the limbs will get strength, the mouth will get open, and the various fits now so harmful will no longer torment us. The medicine this Physician prescribes sometimes has a bitter taste, but it will do the work, and all the fee He asks is that we love Him with all our heart.

AN APPEAL TO REASON

THERE was not the slightest reason why the case of the "Disaffected Students and the School of Theology" should be exploited in the public press. On this account ZION'S HERALD was silent, and we advised the institution to remain silent, until the untruthful and unjust rumors abroad were evidently misleading the general as well as the Methodist public. At our request, President Warren then made a comprehensive and characteristic statement in our columns. That statement, coming from such a source and from such a man, should silence all adverse criticism and comment. We learn, however, to our great surprise, that false and damaging misstatements concerning the affair are still being industriously circulated, and that many good people are being misled by these allega-

tions. For instance, it is reported in certain quarters that Professor Mitchell is unsound in his Christology. There is not a word of truth in that declaration. We are not responsible for Professor Mitchell's theological tenets, but we do know what his views are; we therefore deliberately assert that he is as orthodox as his sternest critic upon the nature of Christ, the work of the Atonement, and the office and ministry of the Holy Spirit. More than that, we assert that there is not a critic of Professor Mitchell who, if he were to sit down with him and talk as a Christian brother concerning the tenets of his faith, would not become more believing, more joyous and hopeful, in his own Christian life.

Now, if these things be true, as they most assuredly are, why all this hysterical alarm, fright and unreasonable prejudice? Would it not be well for some of our good ministerial brethren to read again that inspired chapter by Paul upon charity — brotherly love — especially the phrase, "thinketh no evil?" "Behold, how great a matter a little fire kindleth." If ever a case of heresy-hunting, with its train of evils, ought to stop, this should. Here is our great church on its knees — or ought to be — seeking holy fire from heaven to inaugurate a genuine and general revival of religion at our altars. There is every premonition of a gracious refreshing among us and in the church at large. But ministers get off their knees and leave their holy calling to become embroiled in a useless discussion over a case that has been searchingly examined and properly closed.

Are not some things to be taken for granted? Did not the action of the standing committee of the School of Theology settle anything? After several sessions, in which the matter was most thoroughly investigated, the committee voted, 5 to 1, that Prof. Mitchell was orthodox on all the essentials of the faith. And do not those five men love the truth and love our Methodism as much as any of us, and is not their verdict, as a jury, to be heeded? Those five men were: Dean M. D. Buell, Rev. Drs. W. I. Haven, E. M. Taylor, W. T. Perrin, and Hon. E. H. Dunn.

And cannot the members of the appellate court — the trustees — to whom this matter came for determination, be trusted? Are their intelligence, sincerity, and honor to be questioned? The editor was present at that meeting, and when the case of Prof. Mitchell came up, as it must on the report of the standing committee before referred to, President Warren went over the whole matter, representing in an impartial and gracious spirit the disaffected students and their side, as well as that of the Professor. He made upon those present a profound impression that he desired only to present the whole truth in the case. At the conclusion of his statement Prof. Mitchell was re-elected unanimously, subject to the approval of the Board of Bishops. The trustees present, and voting for his re-election, were: Drs. Daniel Steele, W. R. Clark, J. D. Pickles, George Skene, E. M. Taylor, Charles Parkhurst, and Hons. Alden Speare, E. H. Dunn, Pliny Nickerson, Joshua Merrill, Oliver H. Durrell, Richard W. Husted, Charles T. Gallagher, C. C. Bragdon, and Miss Sara A. Emerson. Rev. Dr. W. T.

Perrin, who was obliged to retire before a vote was reached, in reply to an inquiry said that if present he should vote for the re-election of Prof. Mitchell.

Now, we ask our candid readers: Is not the action of such a body of men to be trusted? Is anybody in the church unwilling to submit the merits of this or any other case affecting the denomination to such men, for instance, as Drs. Daniel Steele, W. R. Clark and W. T. Perrin, and to Messrs. Speare, Dunn and Durrell? Can any one suppose for a moment that these men did not understand the gravity and importance of the case, or that they could have acted from other than the most intelligent and exalted motives?

Brethren in the ministry throughout the church, hear and heed this appeal to your reason. There is no case of heresy here. There is no reason why the church should be agitated and divided over this matter. The agitation is based on misinformation. By every constraint of love to God and to men, let us dismiss this unseemly and unholy discussion, and devote ourselves to the one work to which our Methodism is summoned — "to seek and to save that which is lost." A decent denominational self-respect should constrain us at once to pursue this wise course. This is the more excellent and the only Christian way.

No Occasion for Alarm

A CALL has been issued for a convention of Methodist ministers in the West to protest both against the rationalism of the School of Theology of Boston University and the proceedings of the late Methodist Congress held in St. Louis! This call is said to emanate from a certain well-known Methodist minister who poses as the defender of conservative orthodoxy, and who will seek election by the General Conference as editor of one of the leading *Advocates*, that he may have a rostrum from which he can protect the church from the assaults of modern Biblical criticism. The reference to the rationalism of the School of Theology is wholly misleading. Boston University School of Theology is not open to the charge of skeptical and destructive rationalism. Our "school of the prophets" stands for the reverent and fearless study of the Scriptures; for the acceptance of the clearly ascertained results of Biblical investigation; for the large spirit of freedom and tolerance in non-essentials that has always characterized our Methodism. And we speak advisedly in saying that in the exercise of this freedom our School of Theology will stand, and neither can it be persuaded nor threatened to sacrifice this God-given birthright.

The references made to that Methodist Congress are amusing, if not ludicrous. One would infer, from the unreasoning criticism which is heard concerning it, that the very citadel of Methodist orthodoxy had been shattered by the common enemies of our church. What was that Methodist Congress any way? It was not our child, nor are we its sponsor. It had no official significance, nor did it presume to speak for the church or to bind it or any individual. Some thirty or more of the scholarly and representative men in our Methodism, men of distinguished and honored reputation, met for a portion of a week in St. Louis to discuss vital current topics in religion, philosophy, theology, practical politics, and applied Christianity. Each speaker spoke for himself, and was alone responsible for his views. The papers presented, as a whole, notwithstanding the

sensational and garbled reports of the daily press, were thoughtful, critical, devout and very suggestive. Such papers are read every week at preachers' meetings, at theological and itinerant clubs in our connection, and nobody thinks of being alarmed thereat. We present in this issue one of the papers read at that Congress, by Prof. J. R. Street, of the Bible Training School at Springfield, upon "The Religion of Childhood."

There is no occasion for fear or alarm concerning that Methodist Congress; and it is pitifully weak and puerile to attempt to work up a theological craze or fright over it. So apparent is this fact that one is led to wonder whether these agitators really take themselves seriously, or whether there may not be an effort to work up a temporary issue with the hope of influencing the election of delegates to the General Conference.

The Schools of Massachusetts

THE sixty-third report of the State Board of Education, just presented to the Legislature, and sent us through the kindness of the secretary, Mr. Frank A. Hill, is well-fitted to make the citizens of the old Bay State increasingly thankful, if not a little proud, over the continued progress of her schools. That New England is changing somewhat in the character of its population, as is often remarked upon, is doubtless true; but it is also true, and not sufficiently remembered, that the old spirit abides substantially the same, the institutions and ideas which have made New England in the past remain practically in control today, and the new comers are very largely being fashioned on the old pattern. The schools at least are as heartily appreciated and generously provided for by the later residents as by the former. The figures of this report tell a very hopeful story.

The amount of money expended on the schools is larger than ever before — \$13,624,814 for the year; more is also expended per pupil. The State School Fund is now \$4,270,548, and the law requires that each year it shall be increased by \$100,000 until it amounts to five millions. A larger proportion of the teachers each year are receiving thorough normal training. The average length of schooling for the State has increased. The supervision and classification are better. Ninety-six per cent. of the children of the State are now under supervision by superintendents. No less than \$127,400 is now expended from public funds in conveying children to school, which means a gain in the policy of consolidating schools and increasing their efficiency. The expenditure for text-books and other essentials supplied at public cost is \$585,376. There was a decrease the past year of 2,010 pupils in the private schools, and an increase of 15,836 in the public schools. The private school attendance (which means mostly parochial schools) has been relatively diminishing for the past five years. This, too, is a good sign. At the highest the ratio was never more than one to seven, which indicates that our foreign-born citizens know a good thing when they see it.

We have no room for other quotations from these encouraging facts. The State Board purposes to extend to the entire State the policy of employing skilled superintendents of schools, to further promote the execution of the compulsory attendance law and the law for the State examination and certification of teachers. In other directions, also, progress is planned and will steadily be carried out. The highest ideals will be kept before the people in the future as in the past. Massachusetts has every reason to take deep interest and satisfaction in her schools.

PERSONALS

— Bishop Ninde made the trip by boat from New York to the Isthmus without sea-sickness, and landed at Colon well in body and buoyant in spirits.

— Rev. Dr. M. S. Kaufman, of Brockton, has a critical paper upon "Sidney Lanier, Poet Laureate of the South," in the *Methodist Review* for January-February.

— We sorrow to learn that Henry C. Flood, son of Theodore L. Flood, died, on Dec. 30, at Santiago, Cuba, where he was serving as stenographer to Gen. Wood.

— Rev. Chas. M. Sheldon, of Topeka, Kan., author of "In His Steps," will take a vacation of eight months, beginning in May next, and will travel and lecture abroad.

— Rev. L. A. Core, of the North India Conference, after several months spent in this country on a furlough, will sail from New York, Feb. 14, on his return to his mission field.

— Ezra F. Barber, known to friends and visitors at Hedding Camp-ground and from whom the grounds were purchased, died recently. A fitting memoir will soon appear in our columns.

— Bishop Mallalieu left Boston on Monday. He is to preside over the Upper Mississippi Conference, which is to convene at Corinth on the 24th. He will visit New Orleans during his absence.

— Ernest A. Hamilton, son of Rev. Joseph Hamilton, of Newport, Vt., was last week elected speaker of the Boston University Congress of the College of Liberal Arts at the semi-annual meeting — a distinguished compliment.

— President Bashford of Ohio Wesleyan University announces that Mrs. Elizabeth Meharry, of Richmond, Ind., who gave \$50,000 recently to the University, has added \$10,000 to her fund, thus endowing two chairs.

— The *Central Christian Advocate* of last week says: "It is estimated that one hundred have professed conversion during the first week of the Harrison meetings at Centenary Church, this city [St. Louis]. Great crowds are in attendance, and the outlook is very hopeful."

— Evangelists Crossley and Hunter are now in Minneapolis, Minn., holding union services with sixteen Scandinavian churches. There are great crowds and many converts. Philadelphia, Pa., is to be their next field of operation, whence they will go to Toronto, beginning about the middle of April.

— Bishop Cranston, after having spent some eighteen months in China, Japan and Korea, arrived at Calcutta, India, Dec. 13, accompanied by his daughter Ethel. He expected to sail on Jan. 13 from Bombay for Europe to rejoin Mrs. Cranston and two of the daughters and with them proceed to America.

— Rev. W. S. McIntire, of Hazardville, Conn., writes under date of Jan. 19: "William Gordon, known as 'Father' Gordon through all this region, died this morning. He was the father of David Gordon, a member of the last General Conference, and of Gordon Bros., manufacturers of woolen stock. He was a member of the Methodist Episcopal Church for more than fifty years, a great friend of missions, and a devout follower of Christ."

— Bishop Mallalieu attended the supper and roll-call of the Methodist Episcopal church at Pascoag, R. I., Jan. 11, and after the roll-call gave a very interesting and inspiring address to the good-sized audience which had assembled notwithstanding the severe storm which was prevailing. It is needless to say that this first visit of a Meth-

odist Bishop to this church was greatly enjoyed, many of the members never having seen one before.

— Dean Buell is to lecture at Stamford, Conn., on Jan. 25, on "St. Paul at His Best," and, on Jan. 29, before the New York Preachers' Meeting, on "The Pastoral Genius of the Apostle Paul."

— Bishop Candler, of the Methodist Episcopal Church, South, goes to Havana this week to arrange for the immediate erection of the first Methodist church in that city. The Bishop carries with him \$5,000 which he has raised by his personal efforts for that purpose.

— The large number of people who read "Lorna Doone" as one of the most thrillingly interesting stories of their early life, will regret to learn that the honored author, R. D. Blackmore, died on Sunday, aged 75 years. He was educated at Oxford for the law, but he soon abandoned all thought of practicing the profession and took to literature.

— Mrs. Amy Steere, of Pascoag, R. I., a member of the Laurel Hill Church, entered upon her 94th year the first day of this month. She is a regular attendant at the Sabbath services, both morning and evening, walking the distance between her house and the church, a little more than a quarter of a mile, when the weather and walking are suitable. The pastor has no more attentive or inspiring listener than she.

— Rev. W. R. Davenport, presiding elder of Montpelier District, Vermont Conference, who sent the item referred to, makes the following correction: "A short time since an item appeared in the editorial columns of this paper to the effect that Rev. Charles O. Judkins, of Montpelier, had received and refused a most flattering 'call.' This statement in the *HERALD* was based upon an item in a paper which was supposed to be in a position to have inside news, and which is usually correct; but we have it direct from Mr. Judkins that the report of the official offer and refusal of the pastorate of a Burlington Congregational Church is unfounded. No official communication has occurred between the church and Mr. Judkins."

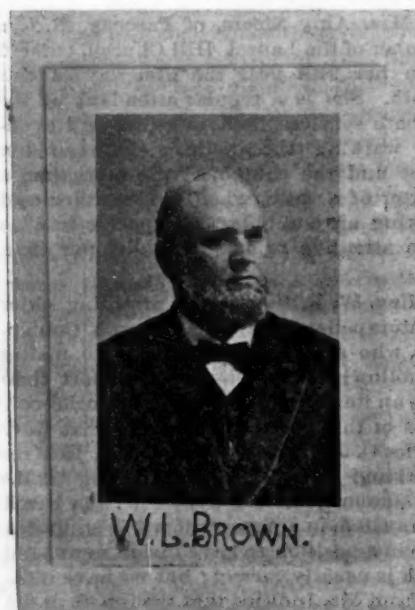
— On a recent Sunday, Prof. George K. Morris, D. D., of the School of Theology, Boston University, preached at Lynn Common Church, and literally "took the congregation by storm." So greatly pleased were they that Dr. Morris was immediately importuned to accept the pastorate of the church at the next session of the New England Conference. This urgent desire, followed by a unanimous invitation from the quarterly conference, has been accepted by him, subject, of course, to the approval of the appointing powers. Dr. Morris has held the chair of pastoral theology for six years, and will continue his work until the close of the college year. Rev. C. E. Davis, the present pastor of Lynn Common, is invited to Tremont St. Church, this city.

— Rev. Dillon Bronson of Lafayette St. Church, Salem, announced to his church, in response to a unanimous and very hearty invitation from the quarterly conference to return another year, that he had decided to devote himself to work among the poor and lowly of Boston. He is reported to have said: "My plans are fully formed now. I shall leave here next April, and at once take up my work among Boston's poor people, making my headquarters at the Epworth House in the Methodist Settlement on Hull Street. My work will be of an entirely independent nature; there is no money attached to it in any way and I am not going into it for honor or glory, or anything of that sort. The only reasons I have for making my present move

are that I believe the cause in which I am to work to be a most worthy one and that I wish to better fit myself to become an efficient city pastor later." This is fully in harmony with the spirit and purpose which have animated Mr. Bronson in his work in the ministry. We commend his example, and believe that it will be wide-reaching and very useful.

Since the above statement was put in type we learn from Mr. Bronson that the paragraph quoted is incorrect in part. He has decided to take a year's special study in Sociology in Boston University, and will devote all the time that such a course of study will allow in assisting our workers at the Epworth Settlement, but he does not intend to live there.

— Rev. J. W. Day, presiding elder of Bucksport District, East Maine Conference, telegraphs, Jan. 19: "Rev. W. L. Brown, of Hampden, Maine, died yesterday at 4 p. m." He was 64 years old, and leaves a wife, a daughter, and two



sons. He was a faithful and acceptable minister of many years' experience, especially genial and courteous, and greatly beloved in his Conference. A suitable memoir will soon appear.

Since the above was written, Rev. C. A. Plumer, of Thomaston, writes: "A telephone informs me that Rev. William L. Brown has just passed from life into the greater and more glorious life. Mr. Brown was born in Union, Me., in 1835. He entered the East Maine Conference in 1858, and has served faithfully and usefully. A sweet-spirited man, a thoughtful, earnest, interesting preacher, an intelligent, faithful pastor, a wise administrator, a safe counselor, a devoted Christian, he has gone to his reward."

— Rev. Dr. W. L. Watkinson, ex-president of the Wesleyan Conference, says that he can only smile at the forebodings of critics who, in pessimistic newspaper paragraphs, proclaim the breakdown of their Methodist Million Scheme. He points with justifiable pride to the amount already paid in — \$800,000 — and says that those who stand in doubt as to the success of the movement do not yet understand Methodism.

— Rev. E. P. Telford, the mission preacher in the great Charrington Hall in London, is just now conducting services in Bromfield St. Church. He will remain with this church until Friday evening of this week. Thus far a number of people have been converted. Dr. John Galbraith, the pastor, writes: "The remarkable thing about the converts is that they have nearly all been young men. Mr. Tel-

ford preaches a plain, forceful, manly Gospel. Hence he appeals to men. There is nothing sensational about him. He insists that people must be decided to accept Christ, and hence he discards raising the hand or anything of that sort. In his services the converts go forward for prayers. His presence and labors are a benediction to any church."

BRIEFLETS

Many a mountain of work results in only a mole-hill of achievement. It is not the amount of effort, but the wise application of effort, that determines accomplishment.

The *Interior* of last week, in its characteristic way, carries a very pertinent suggestion in saying: "The over-zealous housemaid, and the over-zealous theologian, armed with feather dusters, in thrashing away at the dust, forget about the dishes."

We do not need to look away from humanity to contemplate heavenly things.

The Day of Prayer for Colleges will be observed at Lasell Seminary with services morning, afternoon and evening. At the morning service Rev. L. H. Dorchester, of People's Temple, Boston, will preach. The afternoon service will be under the direction of the Christian Endeavor Society. At the evening service Rev. T. Corwin Watkins, D. D., will preach.

Hanson Place Baptist Church, Brooklyn, of which Rev. A. C. Dixon, D. D., is the pastor, will erect a new church structure, with a novel feature. The top story will be an open-air roof garden, with a waterproof roof and so designed that it will be sheltered on all sides. This open air auditorium will have a capacity of fifteen hundred. The main audience-room will seat about eighteen hundred or two thousand persons, and on the sides will be smaller assembly and committee rooms. It is said half a dozen meetings could be held in the building without interfering with each other. The cost of the building is estimated at from \$125,000 to \$150,000.

Peace does not mean escape from trouble. That would be impossible for humanity. It means the transfiguration of trouble by faith.

A general and comprehensive revival movement, including the evangelical churches of Brooklyn, is in progress, with encouraging results. At the opening meeting, Rev. Dr. David Gregg, chairman of the executive committee, made an address, in which he said: "We have outlined a plan for evangelistic services in our city. This is a movement of the Spirit of God. It is our desire to reach the unchurched. We are here to stir up Brooklyn."

The long-awaited, now ready book for "Men and Eagles" will reach our New England Conference pastors as fast as transportation facilities permit. The report at Conference will be eagerly awaited. Each pastor will have "Twentieth Century" converts to report; let us hope, also, an equal number of eagles.

We do not expect more from men than we deserve from them, but we do expect more from God, because God is not limited by the standard of tit-for-tat.

Just talk about it. Even while you are telling the people of the plans and beginnings, somebody from whom you expected nothing will hand you, or promise you, an

eagle. Our pastors have done almost no talking yet, and still, while merely getting ready, the church has laid on this particular altar three million dollars. *Talk about it.* We mean, of course, the Twentieth Century Thank-offering.

A report of the interesting anniversary of Grace Church, Springfield, will appear in our next issue.

The *Independent* has this practical and pertinent suggestion in last week's issue: "There is more than one way to judge of a minister's faithfulness. His intellectual adherence to the truth and his scholarly conclusions afford one criterion; but his success in his work affords another. If as a minister he fails to preach the Gospel so as to bring men and women and children to Christ, he is a worse failure than if he were a heretic."

In a recent trial for murder in this city, a striking revelation was made of the underfed condition of probably no small minority of our foreign population. The deceased, a youth, was killed by an apparently slight blow received on the head. The autopsy showed that the skull was phenomenally thin, and the heart was in an unnatural condition, both the result of lack of proper nurture, running back, probably, during the entire life. What an indictment is this of the wicked waste of food in the living of so many of our people! Even one case of continuous starvation in our city preaches a sermon of mighty significance against luxury.

Affliction often removes the indifference and selfishness of a soul, as fire frees iron from rust.

President Schurman, of the Philippine Commission, in writing of the religious condition and necessities of the islands, says: "Missionaries are needed in the islands, and I hope they will be sent there in large numbers. They must realize, however, that they are contending with a Catholic-educated population that knows nothing about the fine differences between Protestant sects and denominations. I do hope that when we send the missionaries we will decide beforehand on one form of Protestant Christianity." He thus calls attention to a fact that we have repeatedly emphasized — the unwisdom, waste, and, we believe, positive wickedness, of entering these new fields simply to manifest denominational life and preferences. The *Springfield Republican*, in conveying the above paragraph to its columns, gave it the suggestive caption: "Shall it be a Methodist Trust?"

The best gifts are those that suggest the giver.

The Memorial Register of Probationers, and Thank-offerings, which the Thank-Thank Offering Commission of the New England Conference are sending to each minister of that Conference — published by the Book Concern — was prepared by C. R. Magee of the New England Book Depository.

There is no more fatal mistake than to suppose that the element of personal persuasion can be eliminated from a successful revival effort. Men have withheld preaching for years who have yielded quickly to personal appeal. At a series of revival meetings now in progress in a contiguous city, it has been discovered that the persons who announced their purpose on successive evenings to become Christians had in each case been labored with by a faithful woman.

who had by personal appeal interested them in the Christian life.

There is a suggestion in the following fact which we learn incidentally. A pastor conducting successful revival meetings had made a list of a large number of persons with whom he was to converse upon the duty of commencing a Christian life. But he found himself ill and confined to his home. Able to use his pen, he wrote fifty-six letters of frank and earnest solicitation. At last report forty of the number had become faithful beginners in the Christian life, and the minister confidently believes that the other sixteen will do the same.

There is special pertinency for some of our readers in this wise suggestion in the *Congregationalist*: "If you feel anger, irritation or contempt for your brethren whose opinions you disagree with, you will do well to discharge all thought of these disputed questions till your mind recovers its health."

Mudge's Catechism, thousands of copies of which in Urdu and Hindi are used in India (it being in the exhorters' course of study and in all the schools), has just been translated into Burmese by Rev. A. T. Leonard, of Pegu, Burma, one of the best linguists of our mission. The latest district conference there ordered its use by all the workers of that mission. This is the first contribution of this sort that Methodism has made to Burma, but it will not be the last.

The Day of Prayer for Colleges will be observed at the College of Liberal Arts, Boston University, Thursday, Jan. 25, at 10 a. m. The School of Theology will unite with the College, as usual, in the services. Rev. Edwin H. Hughes, of Malden, will preach.

There are no new patented methods for "working up a revival," but certain well-directed efforts seldom fail to secure one. When the minister is determined to see a spiritual refreshing and is willing to pay the price for it, he is rarely disappointed. But the price includes transparent sincerity, profound desire, thoroughly prepared Gospel preaching, and much direct personal work with the unconverted. No system of machinery or revival gymnastics will answer as a substitute for what has been suggested. There must be no false note, no pretence, no aiming to show unreal results, but a face and heart open to both God and the people.

THE BROWN CHAIR

A "SLEEPY-HOLLOW" chair, whose comfortable, well-worn depths, upholstered in brown leather, betoken long years of faithful service, stands in one corner of ZION'S HERALD'S sanctum, and I have been asked to occupy it as a weekly observer of men and things. Reclining at ease in the Brown Chair (so well adapted, is it not, for a brown study?), I am to record such desultory thoughts as suggest themselves to an editorial wool-gatherer. A pleasant occupation truly for a man of my temperament — but that it will prove as agreeable to the readers of a wide-awake, progressive, modern religious journal, I am not so sure. However, an editorial function has been imposed upon the Brown Chair, and hereafter it must resign its luxurious aloofness and assume an obligation of practical utility, along with the other office furniture. Should its utterances display a tendency to somnolency, or illusiveness, or irrelevance; should it betray the same fault that has been charged against

the Dictionary, of often and abruptly changing the subject; and should it sometimes lose the thread of thought, or drop a stitch in its meditative knitting, I hope the readers of the Brown Chair's remarks will charitably remember its character and function, and not be too exacting of a piece of furniture whose sole use heretofore has been to furnish some of the preliminary stuff of which dreams are made.

The Brown Chair learns, with much satisfaction, that the authors of Boston and vicinity have associated themselves in an Authors' Club — the first club composed wholly of writers, he believes, ever formed in this city of world-wide fame as a centre both of clubs and writers. It is certainly remarkable that Boston should have existed until 1900 without an Authors' Club. But then, as somebody has remarked, the city is already honeycombed with clubs, and of course the distinguished authors who live in or near the Hub have, practically, the freedom of them all. It may be assumed that the Boston author — if his purse allows — belongs already to four or five clubs, most of them of a *quasi* literary character. He gets quite enough of the literary atmosphere in these associations of cultured men and women. He also gets plenty of that which seems essential to the average writer's peace of mind and faith in himself — personal, face-to-face appreciation and praise. In short, the Boston author is already "clubbed to death;" and what will he get from a club distinctively of his own class, that he does not find in the Nineteenth Century Club, for instance?

He will get just this — the atmosphere of the shop. No mixed association of men and women of general culture and varied attainments can afford the writer that aroma of the work-bench which is such an inextinguishable delight to him. The Brown Chair has been thrown much with persons of various professions, and has observed them curiously, but in none has he marked such an unappeasable appetite for shop-talk as among writers. Bring two writers together, and you can no more prevent their getting right down to a solid hour of absorbing shop-talk than you can prevent two congenial ducks from waddling into an adjacent pond. The lofty themes upon which you might suppose they would launch and sail serenely are never mentioned. Instead, you will hear them discussing "markets," methods, and mutual triumphs over, or emoluments derived from, publishers. These they will dilate upon *ad infinitum*. The Brown Chair may have been predestined to meet only the exceptional authors in this respect, but as he does not believe in predestination anyway, it would be difficult to convince him that such is the fact. He is convinced that, as a rule, authors like to indulge in shop-talk. And why shouldn't they? It bores nobody, when it is confined to themselves. And so the Brown Chair bids the new Boston Authors' Club god-speed, and sincerely hopes that it will afford its members an opportunity to enjoy unlimited shop-talk and get helpfully acquainted with one another and one another's markets.

What is this about "rebels?" The Brown Chair observes that in the war dispatches from London the Boers are complacently dubbed "rebels." This reminds him of an anecdote of two tramps, who took possession of a small country inn from which the proprietor and all his household had fled on the anticipated approach of a flood. The flood failed to materialize, however, and the proprietor of the inn presently returned, only to be confronted at the front door by

the two tramps, who demanded his business. "I am the owner of this hotel," replied the Boniface, indignantly, attempting to enter. "Arrah, away wid yer nonsense!" cried one of the burly tramps. "Ye're a thaving thramp, begorra! Look at the mud on yer throusers. Get out av this, an' lave off insultin' gentlemen av llaysure!" And the astonished landlord was promptly hustled off the porch, and the door was slammed and bolted in his face.

The Brown Chair must confess that he is unable to sympathize with the assumptions of powerful nations, claiming an authority over weaker peoples which has, as a matter of fact, never been acknowledged by the weaker. It takes two to make a suzerainty or a colony, as well as a quarrel. And if the party of the second part doesn't willingly subscribe to subjugation — what then? Are they rebels because they do not agree with the party of the first part? Hardly. And the Brown Chair admits that he is so defective a patriot that it even makes him eringe a little to hear his own countrymen refer to the Filipinos as "rebels."

It is with sincere pleasure — mingled with what may seem like irrelevant amusement — that the Brown Chair notes that Prof. George T. Ladd, formerly of Yale, but now occupying the chair of Philosophy in the University of Tokyo, Japan, has one of the most magnificent houses in Tokyo, and supports a retinue of servants, a corps of managers for his estate, and a company of private attendants! No wonder Prof. Ladd was willing to transfer his services to a Japanese university. Think of a college professor living in such style in this country! His salary would be exhausted in two weeks. The Japanese are evidently more enlightened than Americans as regards the pecuniary appraisal of brains.

The Brown Chair recalls, with no great stretch of memory, the time when Japan's door was closed almost as tightly as China's. Then it was as much as a Caucasian's life was worth simply to appear in the Flowery Kingdom as a white man and a stranger. In the early days of the globe-encircling bicycle, even the hardy wheelman had an interesting time when he attempted to glide through Japan, and his adventures still form a topic of entertainment for his children and even his children's children. What a transformation in but little more than a quarter of a century! Now Japan is one of the most modern of modern nations, and Japanese and Americans are perhaps the friendliest and most congenial races in the world.

In this connection the Brown Chair begs to call attention to the fact, too often overlooked, that all this progress and prosperity and enlightenment and national fraternity had its beginning in the Christian missions established in Japan. Without that patiently entering wedge, Japan would still, in all probability, be one of the dark nations of the earth — or at least a twilight nation, like China, where Christian missions are still actively antagonized, and the opening up of the nation has been practically entrusted to selfish and grasping Commerce. The Christian mission has always been the earliest forerunner and improver of modern civilization and enlightenment. That is not, of course, its supreme purpose, but none the less should it have the credit due for so noble and significant an achievement in the bettering of the world.

BROWN CHAIR.

LETTER FROM MEXICO

BISHOP C. C. McCABE.

ON Jan. 4 we left the City of Mexico for PUEBLA.

We were cordially welcomed by the missionaries, Rev. W. S. Spencer and F. S. Borton, with their wives and the ladies of the W. F. M. S.—Miss Anna R. Limberger and Miss Carrie M. Purdy. The two societies own two fine properties adjoining each other. There are two beautiful *patios*—one for the boys to play in, and the other for the girls. The teachers were busy matriculating and receiving the students for another term.

In the evening the regular prayer-meeting was held in our new chapel. It was an excellent meeting, with 125 present. I wish John D. Flint could have been there. It would have made his heart glad that he gave such a grand donation to enlarge our property. If ever the wealth of a Vanderbilt and the heart of a John D. Flint shall come together, how the fire will fly, and how things will spin! God grant it may be so some day!

The singing at the prayer-meeting was fine. Here is a verse of one hymn they sang, with the chorus:—

*Yo confio en Jesus
Y salvado soy,
Por su muerte en la cruz
A la gloria voy.*

CHORUS—

*Christi dio por mi
Sangre carmesi,
Y por su muerte en la cruz
La vida me dio Jesus.*

The free translation is:—

I believe in Jesus
And I am saved
By His death on the cross,
To glory I go.

CHORUS—

Christ gave for me
His crimson blood,
By His death on the cross
Jesus gave me life.

That has the right ring. It is the only view of the atoning sacrifice that brings pardon and peace to the seeking soul. That is the theology Mexico needs; that is the theology the world needs.

After the prayer-meeting Dr. Butler held his quarterly conference. I was especially interested in the reports of four local preachers, who go out and preach in the little towns about Puebla. The local preachers have always been the pioneers of Methodism. The four local preachers are all members of the school, being trained for Conference work. There was present also an ex-Roman priest, who, weary with the vagaries of the Roman theology, seeks a home among the Methodists, where he can believe and preach the truth as it is in Jesus. He received license as a local preacher, and will be received on trial at the approaching Conference. I was pleased with his appearance. We will give him a cordial welcome.

The missionaries and teachers are all in good health and spirits, and look forward to another successful year. They have 450 boys and girls in those schools. What a field of usefulness! How beautifully the two societies work together! Wherever we have been there has been the most per-

fect harmony among the workers. In a few days 4,250 scholars will be enrolled in our schools throughout the mission. With more money and more workers, we might have 10,000.

Puebla was chosen by William Butler as one of our centres of missionary work. He and Bishop Haven went there and selected a property, not altogether suitable, but the best they could get. It was refitted and made ready. On the day of dedication it was surrounded by a cordon of soldiers to prevent an outbreak of the fanatical population. Rev. C. W. Drees preached from Acts 5: 38, 39: "And now I say unto you, Refrain from these men and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Rev. J. W. Butler preached at night from "God forbid that I should glory save in the cross of our Lord Jesus Christ." During the morning service the mob got near enough to hurl stones through the windows. Dr. Julius A. Skilton, Consul General of the United States and formerly a classmate in Wesleyan University of Bishop Andrews and Bishop Foss, took a handful of silver from his pocket, threw it down on the table, and said: "Go ahead! I'll pay for all the broken windows. We'll fight it out on this line if it takes all summer."

Times have changed. The Roman Catholics have learned to bear the presence of the Protestants. An era of religious liberty has dawned upon Mexico. Puebla has 90,000 inhabitants. There are eighty Catholic churches and a magnificent cathedral whose cornerstone was laid in 1536—three hundred and sixty-four years ago. The toll and gifts of eleven generations have gone into its stately walls. But I would not exchange our humble chapels where the Gospel is preached in its purity and the bread of life broken to hungry souls for all its grandeur. Around it are poverty and ignorance deep and dense. As a nation builder Rome is a failure (*Boston Pilot* please copy). The priests have taken away from the people the Word of God, the bread of eternal life, and have substituted for it the commandments of men. There is a thousand times more hope for this world in one Epworth rectory than in all the Roman cathedrals on earth.

We are going south today. Passes on the Mexican Southern from the general manager, Mr. Moreom, bring the expense entirely within our financial ability. We want to see

OAXACA,

the birthplace of those immortals of Mexican history, Juarez and Diaz; but beyond that we want to see our church of faithful brethren who have kept the faith, amid obloquy and reproach and persecution, and Justo M. Euroza, whose father was a soldier under Juarez, and was captured by the French and given the dread alternative of fighting for the empire or of dying for his country. He lifted his hand aloft and cried: "Tomorrow I die for the republic!" The son of that sublime man is now presiding elder of the Oaxaca District. He looks every inch a soldier himself and he is a soldier of Jesus Christ.

As we pass out of Puebla, on our way southward, they point out the hill on

which, on April 2, 1867, Porfirio Diaz planted his cannon, and from which he shelled the city and drove out the French and brought the French invasion to an end and Maximilian's empire to ruin.

Diaz is a wonderful man. He is a soldier and a statesman. The people want him to serve for another term. No man dares to run against him. Deputations of business men from all parts of the Republic have appeared at the palace in Mexico requesting him not to refuse to be elected. Recently two informal elections have been held among the people—one in Mexico and one in Puebla—to ascertain the drift of sentiment. The great majority of the votes were for Diaz. Under his firm but mild rule business has prospered to an unexampled degree, wages have been increased, railroads have been built, credit has been restored, and a thousand blessings have come to the nation which they never enjoyed before. Diaz is the idol of the people now. It is of no use for the Clerical party to put up a candidate. He would be snowed under by an avalanche of votes. They know it, and they can find no man of prominence ready for the sacrifice.

I am glad to say the health of Diaz is excellent. A few days ago he went with a party of friends to Chapultepec, where they have the military school that corresponds to our West Point. They went into the gymnasium, where the boys were going through their accustomed exercises. "Now let an old soldier try and see what he can do," said the President. He seized a rope, and up he went, hand over hand, to the top, and then came down again. He is nearly seventy.

"Old age ne'er cools the Douglas blood."

He must weigh nearly two hundred pounds. I saw him once. A man who can lift himself to the roof after that fashion, hand over hand, must have a strong heart action. May that heart beat on for many a year, and the life of Porfirio Diaz be spared to guide the destinies of a great nation!

But to our southward trip. About ten miles from Puebla, on the right, they showed us a mountain which is still inhabited by wild Indians. They want no white men among them. Recently three Americans dared to go up there. They had to use their firearms to escape with their lives, and one of them was dangerously wounded. What a fine field that will be for some young missionary after a while! We have plenty of men in our ministry brave enough to go there. We will get around to it by and by.

A lovely valley stretches on before us—the finest portion of Mexico we yet have seen. January is as pleasant as June. The farmers are ploughing everywhere. The tasseled corn is waving in the balmy breeze. I found myself singing an old Irish melody. I have often sung it in hours of recreation with William Butler, two old lovers together:—

"I'm sitting on the stile, Mary,
Where we sat side by side
On a bright May morning, long ago,
When first you were my bride.
The corn was springing fresh and green,
And the lark sang loud and high;
And the red was on thy lip, Mary,
And the lovelight in thine eye."
Surely this Mexican valley is fair enough

to be taken for a part of the Emerald Isle. We go down from an elevation of 7,091 feet to an elevation of 1,767 feet. Then we go up again to an elevation of 5,067 feet, and there we will find Oaxaca, the end of our journey. We will spend the Sabbath there; preach and sing and pray with the people; and on Monday we will go to see the

RUINS OF MITLA.

The guide-books describe them as something wonderful. They are ruins of temples built long before the Christian era. It seems too bad to be so near and yet not see them—only twenty-five miles by carriage. Bishop Janes never would go sightseeing when on his episcopal trips. He said to me once, "I have been eleven times within hearing of the roar of Niagara Falls, and never saw them." I used to travel with the Bishop a great deal for years, and his words weighed heavily with me. He thought a Bishop ought not to turn aside for anything. Since I have been going out on episcopal trips myself, I have often thought of Bishop Janes passing by Niagara; but this time I will venture to visit the ruins of Mitla. If the Bishop were here and should ask me about it, I would say, "My wife beguiled me, and I did go."

Dr. Butler accompanies us on these trips. The Discipline says one of the duties of the presiding elder is to attend the Bishop while on his district. Oaxaca is not on his district, but business concerning our church property calls there. Last March our church and school-house were shaken by an earthquake. It costs \$3,000 (Mexican) to repair them. It is pleasant to have Dr. Butler with us. He speaks the language like a native, and through him we can communicate with the people. He is hailed everywhere with delight by the native Christians. They love him and believe in him, and they have reason to do so. When there were no banks in this country Dr. Butler used to travel his wide district on horseback, carrying the money on his person to pay the preachers. Often-times he did it at the peril of his life. He has been in perils often. Once a bullet came crashing through a car window, and against that window he had been leaning one minute before. Had he remained sitting where he was, he would have been shot. John W. Butler has the courage and devotion and fidelity of his apostolic father, the founder of missions.

Eccentricity in Revival

ON the general question of eccentricities and extravagances connected with revival, all we feel disposed to say is this: They ought to be discouraged in every way, except such as would show that life with exuberance is more dreaded than death with composure.

But while they are to be discouraged, we are not to imagine that they will be avoided. If so, either multitudes—with the proportion of weak, odd, and blundering people in every crowd—are never to be awakened at all; that is, made to lift up the eyes of their soul and see life and death, heaven and hell, their Saviour and their tempter, in a light that comes direct from the eye of the Judge, or, if so awakened, a miracle is to keep them from any strange and affecting expression of their feelings.

We believe that many think such awakenings as we have described had better not

take place. If they do not, the old Christianity that gave the world apostles, martyrs and missionaries, will be replaced by another, which will only give it formal church-goers.

We are under no need to encourage extravagance or to discourage revivals. Let the spring come, though it bring weeds. And let us neither nurse the weeds, nor in our ambition to keep them down frostbite the wheat.

It may be that sometimes He who is wiser than all does not see it amiss to lower our self-congratulation and let us know that the work He loves, the bringing of sinners to repentance, may prosper more where out-bursting life disturbs conventional decorum than where all is ordered so as to preserve our respectability.—Rev. William Arthur.

SONG OF TRUST

"What time I am afraid I will trust in Thee."—PSALM 56: 3.

Within the hollow of the Father's hand eternal
Sweetly I rest;
What though the waves beat fierce around
the life external,
God's way is best;
And I can trust Him to preserve my soul
from danger,
For He has ever led me, e'en when I, a
stranger,
Denied His Word made flesh, and cradled
in a manger.

Bearing with patient love my puerile wis-
dom's blindness,
At my soul's door
He stood, waiting to offer love for my
unkindness;
What could He more?
Until I, weary with the struggle, never
ending,
Listened to the small voice, before un-
heeded, blending
With His most earnest pleading, pardon to
me sending.

At last I'm resting safe in His eternal
keeping;
No fears annoy;
Knowing that while the cross hangs heavy
on me weeping,
Grief ends in joy.
Striving to bear in gladness what each day
imposes,
Wearing the thorns of life, if denied all its
roses,
Safe in the fullness of God's love my soul
reposes.

—ADA ABBOTT DUNTON, in *California Christian Advocate*.

THE PEOPLE'S AMEN

REV. THEODORE L. CUYLER, D. D.

IN the first book of the Chronicles we are told that when the ark of the Lord was brought back to Jerusalem, a grand thanksgiving service was appointed by King David. Asaph led the choir with his cymbals, and Benaiah conducted the band of trumpeters. When the jubilant psalm of praise had been rehearsed by the Levites and the choir, then *all the people said Amen.*

If my readers will turn to the fourth chapter of the book of Nehemiah, they will observe that the ruined walls of desolate Jerusalem were rapidly rebuilt after the captivity. Why? Simply because every man did his best. Each one brought his contribution of wood or stone to the right spot; the apothecaries helped the merchants, and the merchants helped the goldsmiths. "So built we the wall," says the sacred historian, "for the people had a mind to work."

In these two passages from the good old Book lies the secret of spiritual success for every church; and no other success is worth striving for. That secret is that the

people must worship and the people must work. In fact, there can be no genuine worship in God's house if all the praying is restricted to the pulpit, and all the praising is restricted to choir and organist. There can be no spiritual growth and enlargement unless the members of the church feel their responsibility to their crucified Lord, and are ceaseless in practical service. The heart of the church must be thoroughly alive; its hands must be busy; its voices must unitedly say Amen! Paul himself could not build up a church unless the people worshiped and unless the people worked. No revival blessings are likely to come where a pastor prays and preaches in one direction, and his people are preaching and practicing in an opposite direction.

I do not for a moment underrate the prodigious responsibility of the pastor. He commonly shapes the course and "sets the pace" for his congregation. If his idea is to make his church something very like to a social club, with little regard to its high spiritual mission, then it is more likely to be a winner of pew-rents than a winner of souls. His people will be ready to throng any sort of an entertainment from an oyster supper or a tableau party to a sacred concert or a bazaar. They will crowd a church sociable, and leave their prayer-meeting to be an ice-house. To attract the "young people" by various devices will be regarded as of more consequence than to build up his hearers, old and young, in personal godliness and to lead sinners to Christ Jesus. If the pastor strikes such a key-note, then it is not improbable that his people will "say Amen," especially if he be a stirring, sociable, and popular man. But if you look at the report of that church in the Year-book of any denomination, you will see a pitifully small list of additions on "confession of faith." The fact that the social is put so far above the spiritual in too many churches, is one cause for the lamentable diminution of conversions.

But suppose that the pastor is what every ambassador of the Lord Jesus Christ ought to be—a firm believer in the infallibility of the everlasting Word, a zealous lover of his Master, and an unselfish, untiring laborer for the salvation of souls. He aims not only to make good people better, but to reach the wandering and the impenitent; he preaches faithfully to the unconverted, and like the great Apostle he "ceases not to warn night and day with tears." Is it positively certain that this faithful and conscientious minister will reap a good spiritual harvest?

No! my good readers, no, he will not unless you and your fellow-members "say Amen" to his efforts. He can stand a small salary better than he can stand a small audience on a cold Sunday, or a small prayer-meeting during the week. He delivers his Gospel message faithfully and lovingly, but he is not one whit more responsible for results than you and the other members of his church are. It is *your* church as much as it is his; your vow to serve Jesus is as binding as his vow; the joy of winning souls is as open to you as to him. He is trying to draw souls to Jesus; I beg you, don't draw the other way! If one of your family or one of your Sabbath-school class comes home from the sanctuary thoughtful and tender, then strive to

deepen that impression. Draw with your minister. Follow up his efforts with your own; if by the Holy Spirit's aid he has melted any hearts, then strike while the iron is hot! Suppose you take the opposite course, as too many parents and Sunday-school teachers do. Then the downward pull of your trifling talk and your foolish criticisms, and your worldly home life and your too inconsistent conduct, are an overmatch for the upward lift of his faithful preaching. It is hard enough to draw sinners to Christ without professed Christians blocking the road. Who doubts that if all our church members preached Christ as faithfully by daily practice and by personal efforts for the conversion of souls as most evangelical ministers preach Him in the pulpit, the lamentable droughts would give place to revival showers and glorious harvests?

This paragraph may find its way into some churches whose thermometer is dangerously near freezing point. Contributions of money to the Lord's treasury and of souls to His service have fallen off. The church's pulse is feeble. "Zion mourns." That is the stereotyped complaint in every dull and dreary prayer-meeting. No doubt that such "Zions" mourn, and so does the Holy Spirit mourn over their pitiable barrenness. It is about time to lay aside mourning, and to put on the whole armor of God. You do not need a new minister as much as you need *new hearts*. "Look to yourselves." Look to God! Don't run off after some itinerant "revivalist." Let every church member confess his or her own sins to the Master, and get a fresh baptism of the Holy Spirit.

I honestly believe that the success or the failure of most of our churches for the next year will mainly depend upon *themselves*. God is waiting and is wondering why His people don't ask for more of the blessings He is ready to bestow. If a church has a pastor who is at all worthy of his high calling, let them rally around him, and strengthen his hands. Let them seek God at their family altars, and revive the "church in the house." Let them come to church on the Lord's day, not to carp and criticize, or even for their own selfish enjoyment, but to worship God, and feed on His Word, and grow in grace. When the minister prays for spiritual blessings, let the "people say Amen" in their hearts. When he appeals for money for Christ's cause, let them say Amen in their purses. Whatever proposal he makes for the up-building of the flock or for any benevolent work, or for the reaching of impenitent souls, let the "amen" be prompt and thorough! The *social* will always take care of itself if the *spiritual* is strong and active. If the pastor takes bold ground against popular sins, stand by him! The voice of the Holy Spirit is "look to yourselves!" A minister of ten-man power cannot achieve spiritual results in a church that has no heart to worship, and no "mind to work."

Brooklyn, N. Y.

—Dr. Gunsaulus, when asked recently how he manages so much varied work, replied: "I don't fuss any, I don't allow any friction in my life, except what I can't avoid, and I take these as means of grace and am happy about it. I think my

friends are the best things that come to me that help me to work. I am most fortunate in having a host of friends of rich, affectionate natures."

RECOMPENSE

A Sunday's After-Thought

C. O. J.

In clinched faith and wide-eyed hope the day has sped,
And seed in, ah! what varied fields, is sown.
Will some germ, quickening, bring from out the dead
Dry sod a golden sheaf — Christ's own?
How welcome toils, and wrench'd faith and hopes near fled,
If, after work, a soul breathe — quickened from the dead!

Montpelier, Vt.

MR. MOODY

PROF. GEORGE ADAM SMITH.

NO one could visit North America within recent years without feeling that Mr. Moody was one of the great personalities of the continent; and that not only as an evangelist or the representative of evangelical religion, nor even as an organizer of education, but for his own self's sake as a man who lived his faith, and who lived it with extraordinary force of character and wisdom. His nation would willingly listen to all that he had to say. You saw the proofs in the newspapers: wholly irreligious journals reported his speeches by telegraph; and religious journals of schools even hostile to his own discussed his opinions seriously and with great respect. In public his influence could be felt everywhere; and one's private acquaintance with Americans only grew to discover an ever larger number of lives which bear the stamp of his preaching and example. It is quite true that in more recent years this influence was diminished among thoughtful men and women by the very undiscriminating judgments which he sometimes passed on certain phases of modern thought. But that his countrymen's appreciation of his personal strength and sincerity, and of the value of his work in education, survived the strain he thus put upon it, is another test of his real greatness. Indeed, he was great enough to seek and to work for a reconciliation between the opposing parties in his nation's religious life.

It was when this ideal was upon him that I learned to know him. Before last spring I had spoken with him but once — at the time when Henry Drummond was bitterly attacked by many religious people. He said he had never read or heard anything by Drummond with which he did not heartily agree; only that he wished he would sometimes speak on the Atonement. Then followed the statement, which he afterwards printed, that Drummond was the most Christlike man he ever knew. But even these proofs of a large heart and large mind — along with Drummond's admiration for Moody, conceived during a long time of association in very critical work — did not wholly prepare me for so great a man. We met at Yale, where I discovered for the first time what a hold Moody had on the respectful attention, I think I can say admiration, of American students. He asked me to speak at the commencement exercises of the Northfield schools, and at the American students' conference there. I hesitated, pleading on how many points I differed from the Northfield teaching about Scripture. His answer was, "Come and say what you like," and I felt at once the

inspiration of his trust. At Northfield we had several conversations on Old Testament criticism, some alone, some with others. I shall never forget his patience, the openness of his mind, his desire to get at the real facts of criticism, or the shrewdness and humor with which he combated them. It was then that he finished one talk with the words: "Look here, what's the use of telling the people there's two Isaiahs when most of them don't know that there's one?" But most beautiful was his anxiety about the effect of criticism upon piety and preaching; he had on his heart not only some congregations which had suffered many things from criticism in the pulpit, but the divisions in the churches which were due to critical views. But he was very fair, and said that these divisions were probably not due only to the new opinions about Scripture, but to the temper in which they had been met by the other side. One of the discussions with several friends concluded with prayer from him, so earnest that I shall ever look back upon it as one of the greatest moments of my life. — *British Weekly*.

THE RELIGION OF CHILDHOOD

PROF. J. R. STREET.

[A paper read at the Methodist Episcopal Church Congress, St. Louis, Missouri, Nov. 27, 1899.]

COMPARATIVELY little work has been done by way of direct study of the religious nature of childhood, though views thereon have existed since earliest philosophic days. Most of the thoughts expressed thereon are the product of deduction, or *a priori* reasoning, rather than conclusions drawn from close observation of child life and thought. The material which I wish to present for your consideration and discussion belongs to an entirely different, almost diametrically opposed, category. The method which I shall pursue is the inductive or laboratory method, and the source of the material is the inner psychical and religious life of the child, as revealed in his spontaneous expressions.

Our first duty is one of definition. It is absolutely necessary to understand whether the term childhood is to carry its popular signification or its psychological content. That is to say, whether it shall specify the first six or eight years of life, or compass the periods popularly designated youth and adolescence. This study will be confined chiefly to the religious characteristics falling before the age of twelve, though it will briefly indicate some of the changes that mark the years immediately preceding the puberal transitions and modifications. Childhood, then, for us, will specify the period from birth to puberty.

It is also necessary for our purpose that we have some definite conception of religion itself. A definition is one of the most difficult things to deduce, and I am not anxious to present to you any hair-splitting distinctions; but it is necessary for our mutual understanding that you know, when I use the term, whether it is to carry the signification of life, or of dogmas and creeds, or of attitude towards the divine. I sympathize very warmly with the Apostle James when he makes, as he does in the last verse of the first chapter of his epistle, religion to consist of charity and purity, but I fear this definition would lead us to conclude that childhood is an irreligious period. Such conclusion would not be just nor true, for there is a religion of childhood just as marked, just as significant, and just as important to childhood as are the more natural forms of faith to the adult. In a word, then, religion shall mean to us human attitude toward the divine. This may not satisfy some of my theological and ecclesiastical friends, but it will serve the passing hour and the purpose

if it succeeds in putting us on relations of mutual comprehension.

Starting, then, with the thought that religion is

MAN'S ATTITUDE TOWARDS THE SUPER-NATURAL,

we may proceed to analyze child life, to discover the lines along which spiritual development advances, and learn the laws that condition this unfoldment. My first assumption is this, that there is a religious instinct peculiar to man. I need not delay to substantiate this assumption. All that the doubter has to do is to turn to the pages of anthropological literature. There he will find clear, unmistakable evidence of the universality of man's turning to the super-human for protection, for guidance, and for help. Dr. Brinton, in his "Myths of the New World," says: "In the new world I know of only one well-authenticated instance where the notion of a future state appears to have been entirely wanting. This is quite a small clan, the lower Prend d'Oreilles of Oregon. This people had no burial ceremonies, no idea of a life hereafter, no word for soul, spiritual existence or vital principle. They thought when they died that that would be the end of them." Prescott, Schoolcraft, Wilkes, Falkner, Powers, Meiners, Wilson, Robinsohn, Runze and scores of others give similar testimony, so that today we find substantiated by sociological, ethnological, anthropological and psychological research, the teachings of Comenius, the great Moravian bishop, that the germs of knowledge, virtue and piety are in us and develop. If you choose, we may employ the terms of the more mystical philosophy of Froebel. He says: "In all things there lives and reigns an eternal law. This all-controlling law is necessarily based on an all-pervading, energetic, living, self-conscious and hence eternal unity. This unity is God. He is the sole source of all things. In all things there lives and reigns the divine unity, God. The divine effluence that lives in each thing is the essence of each thing. Religion is the endeavor to raise into clear knowledge the feeling that originally the spiritual self (inner essence) of man is one with God, to realize the unity with God which is founded on this clear knowledge, and to continue to live in this unity with God, serene and strong in every condition and relation of life" ("Education of Man," pp. 1, 2, 140). Religion, then, is a progressive development from an inner germ.

If this much be clear, we may now turn to seek the lines of its development. Man is a microcosm, embodying in himself the elements of the macrocosm, but in reaching his manhood estate he passes through numerous stages which belong to the lower planes of existence. In other words, he recapitulates in his own the experiences of his ancestral line. Expressing the thought more scientifically, ontogenesis, or individual development, is a brief and imperfect recapitulation of phlogenesis, or race development. There is every reason to believe that the principle holds true in the physical realm. Man begins in a unicellular organism, and by division and multiplication of cell, finally reaches his perfected metazoic stage; but in this passage from the cell up to the millions of definitely organized, specifically functioning cell-groups, he treads the same path along which his ancestors came. If there be any doubt in your minds as to the truth and general application of this doctrine, let me ask you to account for the one hundred and forty and more useless rudimentary organs that are shown throughout the human organism. Or, if you require stronger proof, visit the Surgeon-general's office in Washington, D. C., and behold for yourself the embryonic

stages through which the human foetus passes.

Again, what is true of the physical is also true of the psychical. Just as the race, so the individual passes through several well-marked periods, such as the vegetative, or period of innocence; the period of credence, or complete confidence and childlike simplicity; the imaginative, or myth-making period; the more or less critical or doubting period; the egoistic, or period of individual prowess; the period of complete intellection, dependent on the calling into function of the tangential fibres of the brain, as Flechsig has shown in his "Gehirn und Seele;" and last, the altruistic, or philanthropic period.

This law of recapitulation has its limitations, but as a general statement it seems to have been abundantly verified. The problem for us, then, is this: If it be true in the physical and the psychical, does it also hold in the spiritual? The remainder of this paper will be devoted to answering this question, and, in doing so, the appeal will be made to the facts of life and not to *a priori* deductions.

First, what has been the line of ascent for the race religiously? This is, perhaps, best formulated by Tiele in his Gifford lectures for 1896-1897, in which he has demonstrated that the line of unfoldment has been somewhat as follows: 1. Naturalistic religions, i. e., animism, spiritism, fetishism. 2. Mythological religion. 3. Polytheism. 4. Ethical religions.

Is there anything in the child life corresponding even vaguely to these general racial epochs? I think there is; a careful study of child nature will reveal its naturalistic tendency. Certainly the child's early view of the universe is animistic. Children personify, love and worship the moon; they think it alive and that it eats; they communicate with it; they even feel that it exercises a moral supervision over them, that it comes near when they are good and recedes when deeds of evil are performed; they actually confess to it, and make all sorts of promises. In truth, it becomes to them a sort of external conscience. A very similar attitude is maintained toward the stars. They, too, are anthropomorphised and worshiped. One woman even today puts the stars in place of God, and declares that her most religious moments as a girl were spent with them. The Milky Way has long been considered the angels' walk. Children are very fond of clouds, and create in them all sorts of animal and physical forms. To many they are elves and fairies. Older children frequently associate them with religious experiences. The northern lights are the manifestation of supernatural agencies, wind is the breath of an angry God, while hurricanes are the peregrinations of the devil. Fire is alive and can feel, so that anything thrown therein hurts it. Stones have souls and manifest sympathy. Children have been known to return to the heap a stone which they had removed, simply because they thought it would become lonesome away from its fellows.

When one turns to plants and animals, one finds a rich lore. One has only to look a little into Miss Alice Morse Earle's "Flower Lore of New England Children" (*Atlantic Monthly*, April, 1895), or Thistleton Dyer's "The Folk Lore of Plants" (New York, 1899), in order to appreciate the sweep of the animistic spirit among children. Personality, embracing all the human characteristics, is attributed to them. Children converse with them, love them, reverence them, and have all sorts of superstitious beliefs concerning them. Even the playthings of childhood do not fall without the range of the child's personifying imagination. There can be no doubt of the animistic tendencies of childhood.

Are children ever fetishistic? To know,

all one has to do is to turn a boy's pocket inside out. In it will be found all sorts of charms — amulets, medicine charms, lucky stones, horse chestnuts, shamrock leaves, hare's feet, and what not.

I need do scarcely more than mention mythology as one of the childhood characteristics. Miss Maitland has shown the almost spontaneous belief of children in ghosts, and every parent can bear testimony to their faith in elves and fairies. There comes a time in child life when myth and fairy tales, folklore, fables and moral tales make the strongest possible appeal to his nature and interest.

So far as my own studies have gone, I have not been able to discover any marked evidence of polytheism. This is to be expected, as the infringements of parental or other teaching would tend to eradicate it from the thought and life.

That the early religious conceptions of the growing boy or girl are ethical rather than spiritual there can be but little doubt. The doctrines of the Scriptures are to them only a great moral code, regulating life's conduct and determining the limits of its responsibility. God is to them but little more than a judge or a policeman, searching out the evil of their life in order to bring condign punishment. It is only when the storm and the stress of the adolescent ferment has passed that the human heart, under the influence of the altruistic throes, is enabled to seize upon God and realize in Him a spiritual Father. Then, and rarely before then, does the growing soul rise to the full conception that it, too, is a spirit.

Thus we see that the religious evolution of the individual has traversed these stages: animistic, mythological, ethical and spiritual, and that these lines of development parallel very closely indeed those of race development. Hence we may make our first predication concerning the religion of childhood — that it is

A REPETITION OF THE RELIGIOUS DEVELOPMENT OF THE RACE.

If further evidence of the truth of this be needed, it will be found in the material now to follow.

Children are so imitative, especially of adult life and thought, that it is almost impossible to gain from their intercourse with adults any adequate knowledge of their religious thought. By careful observation of their actions and sayings, a fairly complete picture of their religious life may be obtained.

Special study has been made with the following results: 1. In relation to their conceptions of God. They completely anthropomorphise Him, making Him subservient to time, space and passions, just the same as they themselves are. What are some of these conceptions?

A boy of three years. His aunt, who lives with his parents, has already told him that God is in heaven. When shown a picture of his grandmother, he inquired where she was, and was informed that she was dead and had gone to heaven. He immediately asked whether God was dead too.

A girl, three years of age, on being told that the stars were God's eyes, at once asked where His legs were. Another girl, three years of age, saw a cupola on a barn, the first she had seen. Looking up at it intently, she said, "Does God live in that little house?"

A boy, four years of age, refused to say his prayers, and when asked for the reason, said: "Why, they're old; God has heard them so many times that they are old to Him, too. Why, He knows them as well as I do myself."

A boy, five years of age, lived in the

[Continued on page 118.]

THE FAMILY

NOT DEAD

MRS. M. A. HOLT.

O you that walk in memory-haunted ways,
A little bright face missing,
Guarding a tress of hair through weary
days,
And a fair picture kissing,—
She is not dead, dear, lonely-hearted friend,
She is not dead, but living
In that sweet land o'er which the blue skies
bend,
Their life dews ever giving.
She lives where life is sweet with love and
praise,
And time is measured not by shadowed
days.

You linger by her grave in summer time,
Sad thoughts your soul beguiling,
Though lilies there with morning-glories
twine,
And upward look with smiling.
O mother, learn of blossoms mute and
sweet,
And crooning winds that ever
Speak of a land where little children's feet
Stray not, and sorrow never
Casts its dim shadow o'er the lovely place
Where God's own glory lights each shining
face.

New Berlin, N. Y.

Thoughts for the Thoughtful

Be glad! Make life a jubilate, not
A dirge. In storm, as in the sunshine, sing!
The clouds hide, in their sombre folds, the
smile
Of God. Trust, sing and wait! The mists will
turn
To gold; the angry winds be still, and peace
Brood like a gentle spirit o'er thy life.

— METTIE CRANE NEWTON, in *Examiner*.

* * *
Anywhere, if it is only forward.—David Livingstone.

* * *
Many a dove comes to our window from
the weltering waste of waters, but we are
too immersed in other things to notice its
light tap. We pray, but we do not wait;
we ask, but we do not expect to receive; we
knock, but we are gone before the door is
opened.—F. B. Meyer.

* * *
We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves and shifts, but with a will; and what is not worth this effort is not to be done at all.—Carlyle.

* * *
There is subtraction as well as addition in God's arithmetic. God is always adding new gifts and blessings—we cannot foot up the columns, they are so long. But sometimes He takes from our list of pleasant things. This gives us pain—we are not always willing to have Him do this. But if our faith were simpler, we should know that God's subtractions are as much part of the working out of the great sum of love and wisdom as are His additions.—Wellspring.

* * *
Men cry out for signs, but we may see miracles enough every day. I read that Aaron's rod budded, and I am astonished. But last spring I saw a cause of greater astonishment—thousands of bare rods budding and blooming blossoms in the hedges. I saw no one do it, and yet the trees were

being daily clothed with thicker foliage. Was not that wonderful? I read that the manna came down daily from heaven to the wilderness, and I am amazed. But I see a cause of greater amazement every year: I see your bread coming, not down from heaven, but up from the earth, a much more unlikely place, every day in the spring.—J. Cynddylan Jones, D. D.

* * *

None of us really finish anything in our short life. We only begin things, and then leave them for others to take up and carry on. It is better, therefore, that we should work as for the longest life, though our days be but few. Hence it is better we should not know the time we are to live. It keeps in our heart all the while the element of expectation and hope, for we may live to reach fourscore. At the same time it holds upon us perpetually the pressure of urgency and haste, for any day may be our last.—J. R. Miller, D. D.

* * *

We do not know when or where the wave of trouble is to sweep up against us as a great roller suddenly heaves up out of a tranquil sea; but just because of such awful surprises we build in cloudless days where the flood can never reach us, high up upon the rock. That is the message of Jesus to many a life which wants to hear of other things, as the disciples wanted to know of that which Jesus did not reveal. Many a mystery of life and death is undisclosed by Him, many a problem which distracts the mind is left unanswered; but along the way He opens doors forever the hope and peace of man. Not knowing whether we are going, we take our life and duty just as they come; and across all the uncertainties of joy and trouble, and achievement and regret, and life and death, that may await us, the voice of Jesus calls, "I am the way!" — F. G. PEABODY, D. D., in "Afternoons in the College Chapel."

* * *

In the British Art Exhibit at the Columbian Exposition, there was a remarkable picture of a blacksmith's shop. All the homely details—the smoky walls and rafters, the lurking shadows, the forms and faces of the men showing in the half-lights—were portrayed with singular fidelity. But the greatest artistic triumph appeared in the marvelous reflection, upon a boy's face, of light from an unseen forge. The ruddy glow, illuminating the sturdy figure and honest features of the rugged fellow busy with his work, was simply wonderful. No need to picture the red flames of the forge beyond; their existence was distinctly evident. The bright reflection proved their presence and their power. So it is always. A vivid reflection is invincible proof of light somewhere. While hands are busy with common work, the face may shine with radiant reflection of light divine, and the quiet life may be illuminated, if the worker will keep near to the Unseen Source.—JULIA H. JOHNSTON, in "Bright Threads."

* * *

"That is just it," said the old lady. "Be little children. Live in little bits, and be content. Don't wish or worry for a big piece of anything. The big piece is the Lord's. Take the bread as He breaks it to you. Remember the bigness—and the multiplying—is all in His heart, and yours. Every crumb signifies the whole loaf. Don't crowd and struggle, among things or against other people. Come in, nearer, out of the scramble, close to the Giver, where there is plenty of room. Come out of the wilderness, into the home. And then be patient with the rest till they come in. Till they realize, I mean, that they are in. That

the Lord's house is in the midst, and all around."—MRS. A. D. T. WHITNEY, in "Square Pegs."

* * *

A hand was laid upon me, and I lay
In helpless impotence, the while my soul
Went faring forward on its unchecked way
Toward the dim unknown world, its destined
goal.

Perplexed, it felt the clogging weight of hands
That might not lift the lightest burden now,
Of heavy feet that longed to tread all lands
In search of knowledge, and of weary brow,
Whose aching would not even thought allow.

"Lie still," God whispered. "Soul, lie still, and
rest!
Who longs for power first must patience
learn;
After the 'wilderness' the mountain's crest
Witnessed the face of Christ with radiance
burn.
So thou, when far removed from life's wild
whirl,
Tempted by lack of strength to doubt, lie still;
Only the wounded oyster holds the pearl;
God doth but empty thee, that He may fill
Thee with a fuller knowledge of His will."

— AGNES NOURSE, in *N. Y. Evangelist*.

THE DUTY OF SELFISHNESS

ADELAIDE L. ROUSE.

FOR it oftentimes is a duty, paradoxical as the words may sound. The world seems to be divided into a great horde of selfish people, and a small handful of unselfish ones. And these good, self-sacrificing members of a family are in large measure to blame for the selfishness of the remaining nine-tenths of creation. If they will take all the heavy work upon themselves, and in return for it appropriate only what the others do not want, they should be brought to understand that they are fostering selfishness in others. There are mothers of families who have declared so long and so persistently that they prefer the poor cuts of meat, and the crust of cake, that the family believe it, and they have come to believe it themselves. One mother in particular has a poor appetite when anything shows signs of running low. Her family go right on letting her feast on what is left, perfectly oblivious of her deception.

In one of Miss Anna Fuller's short stories, called "Pratt Portraits," is a girl, Mary Ann by name, who had spent her youth giving up to every one and denying herself; yet her family thought no more of her, probably less, than if she had asserted her rights. One day a change came over the quiet Mary Ann; she saw the folly of her ways, and she changed them. "I shall be a pig," she resolved, "a selfish pig." And though her idea of a pig was not an exaggerated one, she did exercise the duty of selfishness a little. Straightway her family entertained a sudden respect for her. It would be well if in many families throughout our land a Mary Ann would rise up with new resolves.

"It is more blessed to give than to receive." True. But to whom? The one who gives has the blessedness. And these selfish-unselfish people who go on day after day taking all this blessedness, should deny themselves and become receivers, thus giving others an opportunity of knowing the blessedness of giving. The habit grows on one, and it is hard to reform, but these self-denying mothers, old-maid sisters and aunts, should make an effort to mend their ways before the present gener

ation of young people become hopelessly blinded to all rights except their own.

Athens, N. Y.

TRANSFORMING A DAUGHTER

"WHAT would not I give if Helen only loved her home!" sighed Mrs. Howland, as her daughter ran gaily down the front steps with a bevy of girls. "Every day she comes home from school and says, 'I'm off for Dora's or Ethel's,' and that is the last I see of her until dinner-time, and after dinner she is always ready to go again. It is the grief of my life that my only daughter does not care to be with her mother."

"How much would you give in money to make her love her home?" inquired her sister.

"How dreadfully practical you are, Mary! Such a thing as love cannot be purchased."

"Don't criticise, Alice, my dear, but tell me definitely in round numbers how much you would pay for this desirable thing. Would you give fifty dollars?"

"You know that I've had to economize ever since John died," sighed the widow, "and fifty dollars seems a large sum to spend for anything; but, yes, I would give the money gladly, could Helen be altered into a home-loving girl."

"It's a bargain," exclaimed Mrs. Bronson, briskly. "If you will give me *carte blanche* to do as I please and a check for fifty dollars, and you will go to Cousin Susan's for that week's visit you have been planning all winter, I'll agree to have turned Helen into a home-loving girl at the end of that time."

"Impossible," replied her sister, sadly.

"Trust me, Alice, and go. You will feel safe in leaving Helen in my care, and you will have a rest, at all events, even if I fall in my plan; and if I do, I'll return the money."

The sisters discussed the question all the afternoon, but Mrs. Bronson did not disclose her plans, and the next afternoon saw Mrs. Howland off for her week's visit.

"And now, Helen," said her aunt, "we are going to have a good time. Your mother has given me fifty dollars to use for her as I think best, and I mean to refurnish this room, with your help, as a surprise to her."

"Aunt Mary," gasped Helen, "you are a witch. If you only knew how mortified I've been over this hideous room! I won't bring my friends here, and so I go in turn to one and another's to study and practice after school, and feel so ashamed never to ask the girls to come home with me."

"Well, my dear, we are going to have a lovely room now," replied her aunt, "but we must begin by emptying it."

Mrs. Bronson produced a pencil and paper, and began to make out her list.

"First this dismal brown ingrain carpet must go. I shall sell that. And that big walnut bookcase, and the marble-topped table, and four of the chairs. How ugly that set always was, yet so expensive. I remember that your mother paid two hundred dollars for the sofa, table and chairs, and fifty dollars for the bookcase when it was new, and I shall be satisfied if I get fifty for all of them."

"Do sell the stove, too, auntie, I do so

hate it! Couldn't we possibly have a fireplace?"

"Yes, certainly, Helen — you see the pipe runs into one that is closed now. A mason can open it for us. Even if he could not, a pretty Franklin stove with an open grate could replace that ugly thing. And the walls must be papered. This dull brown and gilt is so gloomy; and we will sell those horrid chromos and wood-engravings of Grant and Clay, and get something attractive. I am glad we have a good and pretty piano, at least. That is a great help."

The week flew swiftly by, with every moment filled. The carpet, stove, table, sofa, four chairs and bookcase — all substantial, but old-fashioned and ugly — were sold, as well as four large pictures. Then the room was cleaned, and the walls were covered with plain cartridge paper in a soft dull green, with a gilt molding a foot from the top. The edge of the floor was painted brown, and a cream-colored Brussels rug was bought, with wreaths of sweetbrier roses and green leaves. The square bay-window had a seat upholstered in rosy chintz, like the rug, with pillows to match; and the four windows forming it, as well as the single window on the opposite side of the room, were draped with muslin curtains. A pretty sofa of wood stained green and covered with delicate pale green matting stood across one corner, with two large rose-colored silk pillows on it. A pine book-case, low and long, filled a large space against one wall, and this too had rose silk curtains. The fireplace was furnished with andirons. The two chairs had their faded brown rep covered with rose-colored damask — remnants picked up cheaply; and two new chairs, one like the sofa and the other a wicker rocker, also were purchased. A low wicker table stood by the side of the fireplace with new magazines upon it. The lamp had a new rose-colored globe. A large photograph of a Madonna, two pretty prints from well-known etchings, and a dainty aquarelle hung on the walls.

The day for Mrs. Howland's return came, and Helen and her aunt sat by the blazing fire rejoicing in their work.

"Here it is all in black and white, Helen," said Mrs. Bronson. "The sale brought me in \$48: Sofa, \$6; four chairs, \$8; table, \$6; stove, \$7; bookcase, \$15; carpet, \$2; pictures, \$4. Your mother gave me \$50, which makes \$98."

"Here is what we bought: Rug, \$18; fireplace and andirons, \$15; sofa, \$10; wicker table, \$5; painting floor, \$2; paper, molding and work, \$6; covering for chairs, \$2; china silk for pillows, etc., at 50 cents, \$2.50; muslin curtains, \$6.25; window seat and chintz, \$10; two chairs, \$5 and \$3, \$8; lamp-shade, \$4; magazines, \$1. How cheap they all seem! But the pictures, for instance, have only tiny frames of molding which cost a dollar and a half each. And that pretty cartridge-paper, which sets things off so, is about the cheapest thing there is. Isn't it all real lovely?"

"It's perfectly beautiful, auntie," said Helen, as they looked about.

The soft green walls, the dainty rug, the fresh pretty curtains, the inviting window-seat, the harmony of green over all, made a charming, restful and artistic picture.

"How I shall love to have the girls here! How we will enjoy that fire, and the pil-

lows, and the window-seat! How we will practice and study here now! Ah, auntie, how I thank you!"

"Here comes your mother, Helen; and here comes her cup of tea," she added, as the maid brought a tray to the low table.

The door opened, and as Mrs. Howland stood in utter amazement at the wonderful transformation, Mrs. Bronson exclaimed gayly:

"Alice, I've kept my word; with your fifty dollars I have bought for you a home-loving girl." — C. D. BURRELL, in *Christian Intelligencer*.

MOTHER'S RAINY DAY

Sometimes there's a rainy day; an' then
We lay off a spell, we men.
Pa talks politicks and reads the papers,
And we boys putter 'round and cut up
capers,
An' whittle, even down to little brother.
But dunno as I can recollect a rainy day for
mother.

Seems as if she worked harder than than
any other day,
Trying to keep things straight and put
away,
Stirrin' up the fire so it won't seem dreary,
Cookin' somethin' extra then, makin' things
more cheery;
Pickin' up pa's slippers, or something or
another.
I don't believe there ever was a rainy day
for mother.

But then she don't complain. Just keeps
workin' on.
Sometimes she has a pleasant word, some-
times a bit of song,
And lots of times I fancy she has a tired
look.
An' I'd feel lots better if she'd rest or read a
book.
An' then I wipe the dishes, or do something
or another,
An' wish with all my heart there was a
rainy day for mother.

— Florence A. Hayes.

THE STIMULUS OF A CHEERFUL WOMAN

SOMETHING had gone wrong, and as far down the line as one could see stood trolley cars, waiting until the blockade would be lifted and travel resumed. The men travelers anxiously consulted their watches, and one by one dropped off with the remark, "Well, I'll walk in, I believe, or, "Suppose we try Market Street," but the women, with the knowledge of their inability to walk "in," or with the recollection of the fare already paid, sat and waited. Being a woman, I waited, too, and occupied the time by studying my sister-passengers. Some were nervous over broken engagements, some impatient, some peevish, and one was absolutely cross. Then I came to the woman in the corner. She was not pretty or stylish, in fact, but was rather shabbily genteel. But her whole countenance beamed with the cheerful determination to make the best of things, and not fret herself into a nervous perspiration. Pretty mouths about her might be training themselves to unlovely droopings; bright eyes might veil their beauty in sullenness; smooth foreheads might be wrinkled with worry or creased with impatience; but the sweet, homely face in the corner looked forth with a loneliness that no mere beauty of feature could give. Then I wondered by what cunning means this woman had bottled up sunshine and was carrying its brightness into the

lives of strangers. From what invisible fount is she storing up those sparkling draughts that will make her ever a joy to her friends? Isn't it worth seeking, this cheerful, uncomplaining disposition?

It is by no means claimed that women alone should possess this inspiriting quality, but it is such a beautiful and beautifying one that we at least should strive after it. Then, too, it is indeed a rare womanly talent.

"I never could have regained my feet if it had not been for my wife," said a man who lately passed through deep business misfortune. "She was so unceasingly cheerful that she put heart into me when I had none left. If I had not had my home as a haven to turn to every night, I believe I would never have lived through it all." This man had given up a well-appointed house, in which he had lived many years, and had taken a smaller one the better suited to his reduced income, but the latter was the "haven" to which he turned — a home, because his wife was there.

So I will venture to give the woman's clubs a few subjects for debate when they are tired discussing the Transvaal war, or Kipling's place in literature. "How can we best promote and maintain a sunny nature that refuses to be depressed by sorrow or illness?" And, "What effect has an unruffled temper on our physical being?" Or, "What degree of nervous force is expended in an outbreak of peevishness or ill-temper?" Or, "To what extent is the world's work made easier, when a cheerful woman oils the wheels?"

There are numberless others that will suggest themselves to any bright club-woman, and I leave it with them, as a class, to decide whether such discussions may not be of more use to the world at large, than their decision of political and economical problems, valuable though such may be. — *Presbyterian*.

Flowers at Ninety-One

BEFORE me lies a picture of a charming old lady, which was taken on her ninety-first birthday. She is surrounded in the picture with flowers, potted plants, lovely jars with palms, and her lap is filled with great pink roses. Why all these flowers to an old lady of ninety-one? You answer, gifts from her children, grandchildren and great-grandchildren. No, she never married; the gifts of flowers came from those to whom she had given her money. A pot of azaleas that I looked at yesterday when I called on her was from the colored people to whom she had given the land upon which to build their church. Every church and benevolent enterprise in the place, I think, was represented by flowers on her birthday. When I called on the dear saint I said: "You have given so much — you have blessed so many." She simply answered (and it almost seemed as if I were listening for the first time to the words): "I brought nothing into this world, and it is certain I can carry nothing out." I seldom see a picture that impresses me as does this: Her lap filled with flowers — surrounded on every side with flowers at ninety-one. I repeated this over and over, and then said to myself: Will flowers lie in my lap if I live to be so old?

Oh, the flowers, visible and invisible, that come to us if our life is an outgiving life! I repeated over all the different charities represented by the different flowers. Each one meant thanks for something given. There are not many parties like the one this aged woman gave a few weeks ago. She wanted, she said, a tea party, and when asked who should be invited, she said: "My tenants." So ten women came — each one having a history. She drew them out, and

they told her much of their lives. At the plate of each was a card with her name upon it, and under each card was a hundred-dollar bill, and I was told that it had been her custom ever since she had owned houses to give the rents that came in during January as a New Year's gift. — *Selected*.

ABOUT WOMEN

— The Princess of Wales is probably the most skillful photographer in the circles of royalty. During a visit to Bernstorff she amused herself by taking photographs of the royal family there, and it is said that, although she forms them into most artistic groups when they are knowingly "sitting" to her, yet she gets her best pictures of them when they have not any idea that the camera is pointed in their direction.

— Miss Mary Ella Woolley, M. A., professor in Wellesley College, has been unanimously chosen by the trustees of Mt. Holyoke College to succeed Mrs. Elizabeth Storrs Mead as president of that institution. Miss Woolley has accepted the post, and will enter upon her duties next July, at which time Mrs. Mead's resignation takes effect. Miss Woolley has been a member of the Wellesley faculty for five years, and is at the head of the department of Biblical History and Literature.

— Miss Evelyn Ashton Fletcher has invented a system of teaching children music which is more like play and less like drudgery. The division of time is taught by a game with blocks, and the intricacies of the scales are also set forth in fascinating fashion. With the notes cut out of cardboard, five different and amusing games can be played. Fourteen games can be played with musical blocks, and each game has an object.

— John Strange Winter is known in private life as Mrs. Arthur Stannard. Her husband is a son of one of England's greatest engineers. He assists her as amanuensis and business agent. She is said to draw an income of not far from \$10,000 a year from her works, and lives in a villa which she recently built near Dieppe. Mrs. Stannard is about forty years old. Before her marriage she lived in York with her father, one of the minor canons in the cathedral. As York is also a garrison town, she gathered, practically in her own home, the material for "Bootes' Baby," which made her famous. — *Woman's Journal*.

— In an article on Harriet Beecher Stowe as a mother, her daughter writes: "An occurrence which took place soon after the removal of the family from Cincinnati to Brunswick, Maine, made a lasting impression on the minds of her daughters. On a cold day, when the ice had formed over a little pond near the house, she called them to go with her. Then, full of enthusiastic memories of her childhood's days in Litchfield, she herself ran and slid on the ice, but on looking back saw that the children had not followed. They were huddled in a little group on the bank. Then for the first time it occurred to her that this was their first experience of ice, and she hurried back to them, exclaiming, 'Well! I feel as helpless as a hen who has hatched ducks.'"

— In some of our cities a new plan has been adopted by trained nurses with good effect. Instead of being paid by the week, they are paid by the hour, and are open to employment from one hour per day to full time. This makes it possible for poorer patients, who do not need the constant attendance of a trained nurse, to avail themselves of partial service. It also makes it possible for the household nurse to avail herself of a little change from the sick-room, without

the fear that her patient may suffer from her absence. The plan is said to work well, and is praised alike by nurses and clients.

— Miss Adeline W. Torrey, of Orange, N. J., carries on a novel business for a woman — that of raising mushrooms. She began it several years ago. After taking some lessons from a mushroom-grower she branched out alone, and today can scarcely grow the mushrooms fast enough to supply her many customers. Miss Torrey has lately added to her mushroom industry a hotbed of violets, and the two yield her a comfortable income.

— The *Congregationalist* says: "Not a few of us have had sorrowful experience in the past year which threatens to take the brightness and hope out of our forward look. We know at least one person who has suffered and yet faces the future without fear. Mrs. Mary A. Livermore has lost her husband within the year; she is seventy-eight years old, but she refuses to be crushed and has resolutely resumed her lectures and public work for charitable and philanthropic causes. In a private letter to a friend she writes: 'I have great need of work now. It is to me more than money, sympathy, food or raiment. I must live worthily. I cannot be overborne now, at the close of my life, by sorrow, depression and loneliness.' Such beautiful courage is at once a rebuke to all complaint or despair and an inspiration to weaker spirits."

A Handsome Soul

ONE day a boy who was taking his first lesson in the art of sliding down hill found his feet in too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled and, cap in hand, commenced an apology.

"I beg your pardon, ma'am; I am very sorry."

"Never mind that," exclaimed the lady, "there's no harm done, and you feel worse about it than I do."

"But your dress is ruined. I thought you would be angry with me for being so careless."

"Oh, no," she replied, "better to have a soiled dress than a ruffled temper."

"Oh, what a beauty!" exclaimed the lad as the lady passed on.

"Who? that lady?" returned his comrade. "If you call her a beauty, you shan't choose for me. Why, she is old and her face is wrinkled."

"I don't care if her face is wrinkled," replied the other, "her soul is handsome, anyhow."

BOYS AND GIRLS

A PATCHWORK QUILT

SUSAN TEALL PERRY.

"NOW for a romp in the park, Margaret," exclaimed Florence Bixby, as she and her seat-mate came out of the school-house door.

"I have an errand to do for mamma, first, Florence," the young girl replied.

A frown came over Florence's face in a moment. Margaret Semple had so many errands to do for her mother. Florence was glad her mother left errand-doing to the maid.

"Would you not like to go with me, Florence? It won't take us long, and it is a pleasant walk to Mrs. Bunker's. Mamma has not heard from her in a week, and she feels quite anxious to know if she needs anything."

"Mrs. Bunker is that old woman the church folks are taking care of, isn't she?"

Somehow it always works on my nerves to see poor, old, sick folks, Margaret. I am so very sensitive and take things to heart so. But I will walk along with you and stay outside until you do your errand."

"I really think you would enjoy seeing Mrs. Bunker, Florence. She is a real cheery old body. I do not see how she could make anybody nervous."

When the girls arrived at their destination Florence concluded to go into the house with Margaret.

"I am so glad to see you, girls," Mrs. Bunker said, with a great show of interest, after Margaret had introduced her friend. "It's good to see somebody alive and stirring, somebody young and strong, ready to take up the work in the world when we old folks have to lay it down. The work would not go on if it were not for you young folks. God bless you!"

While Margaret was giving the messages her mother had sent, Florence had become very much interested in the patchwork quilt on Mrs. Bunker's bed. It was faded from frequent washings and was well worn in places.

"Do you like the old-fashioned quilts, dearie?" Mrs. Bunker asked, as she noticed Florence's evident interest.

"Oh, yes, Mrs. Bunker, I do like them very much. There were a number of very pretty ones in the farm-house where we boarded last summer, and I took a great fancy to them."

"Well, now, that is strange, and you must be different from most young folks, for I don't see scarcely any young people nowadays who care for such old-fashioned things. Mrs. Whelpley told me—this morning, when she came in to fix up my room, that I ought to have a new white spread on my bed, that this old quilt is really not respectable, with the church folks coming in to see me so often. But old folks get notions, you know, and I told Mrs. Whelpley that I had slept under patchwork quilts all my life, and I was afraid I wouldn't sleep well if I had one of those white spreads over me. It's kind of diverting to have all the different gay, bright blocks to look at when I'm lying here, hour after hour, day after day."

"Mamma laughed at me because I told her I was going to make a patchwork quilt for my own bed after I got home," Florence spoke. "She says I would never finish it."

"Now, my dear, just hand that bag down that hangs on the closet door. You will certainly never finish it if you don't make a beginning. I have some patterns you might like to use."

Mrs. Bunker was soon very much engaged rummaging through the bag, taking out the different patterns and telling over reminiscences connected with them.

Florence selected the pattern which was the one Mrs. Bunker's quilt was made from.

She explained to Margaret so soon as she got out of the room what a grand idea came to her mind as she sat by Mrs. Bunker's bed. "It came to me like an inspiration, Meg," she continued. "What a good, blessed mother you have, to send you on such beautiful ministries to others! Meg, I'm going to have a patchwork quilt put together for that dear old lady. I'm going to get the 'Eight Cous-

ins' to meet together and piece it after the very same pattern on Mrs. Bunker's bed."

"Splendid! Splendid!" answered Margaret. "I never thought of such a thing. I'm so glad you went to Mrs. Bunker's with me."

"Let us come right into this store," suggested Florence, as they were going along the street. "We will get some bright pretty calico to begin on."

"What a beautiful thought on your part, Florence," said Mrs. Semple, when the girls went to tell her of their project. "The 'Eight Cousins' are our own church girls, and I am sure they will be so glad to do something to please the dear old body to whom we all are so happy to minister."

When Florence told her mother of her project, that lady smiled and said: "You'll never finish the quilt in the world—never! You are always going to do some great thing, but you never accomplish it. You have no stick-to-itiveness in you."

Florence burst into tears, as she said: "Mamma, why is it you never help me to do good, or encourage me, as Margaret's mother does her? I wish you would do things to help the poor and the sick as Mrs. Semple does. I am sure we would be far happier as a family if we thought more about other people's needs."

Although Mrs. Bixby frowned at her daughter's want of proper deference, as she termed it, yet the words went right to her heart. The next morning she said to Florence: "I am glad you are going to make Mrs. Bunker the quilt. If I can do anything to help you girls about it, I will gladly do it."

"Oh, you dear, sweet mamma!" exclaimed the young girl, as she threw her arms around her mother's neck. "Let us both do all the good we can in the world from this time forth."

"It seems to me you are taking a good deal of time, Mrs. Whelpley, tidying up my room this morning," said Mrs. Bunker, six weeks after the young girls' visit.

"I guess some folks have a birthday today, don't they—at least one person?" and Mrs. Whelpley's face took on an expression of happy expectancy.

"Well, it is my birthday, Mrs. Whelpley, to be sure, and I had forgotten all about it. I'm eighty-one years old today."

"Some folks have not forgotten it, Mrs. Bunker, and I want you to put on this new white cap one of the ladies sent you, and here is a bunch of mignonette to pin on your gown."

Mrs. Whelpley had just finished making her preparations for the visitors when the "Eight Cousins" came in to wish Mrs. Bunker a happy birthday. They stood about her bed and sang some of the dear old hymns she loved so well. Then they deftly spread the new patchwork quilt over the old one. The dear old lady could not find words in which to speak her joy for some minutes. Then she said, with tears running down her wrinkled cheeks:

"How good you dear young girls were to do this for a poor old body like me! And what pretty pieces you picked out—prints with all sorts of lovely flowers on them! I shall think I am resting in a

beautiful garden, just outside of the city gates, waiting for the messenger to come to take me to the Father's house, when I am lying under this covering. God bless you, girls, and make His face to shine upon you all through life! You did it unto one of the least of these, and you did it unto Him."

Stockbridge, Mass.

THE SNOW-BIRDS

When winter winds are blowing,
And clouds are full of snow,
There comes a flock of little birds
A-flying to and fro;
About the withered garden,
Around the naked field,
In any wayside shrub or tree
That may a berry yield,
You'll see them flitting, flitting,
And hear their merry song;
The scattered crumbs of summer's feast
Feed winter birdlings long.

But when the snowdrifts cover
The garden and the field—
When all the shrubs are cased in ice,
And every brook is sealed,
Then come the little snow-birds,
As beggars, to your door;
They pick up every tiny crumb,
With eager chirps for more.
Like wandering musicians,
They 'neath the windows sing;
All winter long they stroll about,
And leave us in the spring.

Off to the land of icebergs,
To islands cold and drear,
They fly before the summer comes
To frolic with us here.
Give them a hearty welcome!
It surely were not good
That they who sing in winter-time
Should ever lack for food.

—Selected.

Funda-mental

Without doubt the food used in infancy has a large influence on after years in a child's life. If the food given, is of the proper character, the infant builds up a strong, rugged constitution that resists disease and produces healthy, happy childhood.

Mellin's Food

I send you a picture of our youngest son, Nolan Robert Bonner, whom I am raising on Mellin's Food. He has always been very small, but since I have been feeding him Mellin's Food he is gaining rapidly. I cannot speak too highly of Mellin's Food for I raised my OLDEST boy, now 3 years old, on it and he is a perfect type of health and as solid as can be. I really think it lays a solid foundation which a child retains always. Mrs. N. R. Bonner, Altamont, Ill.

Send us a postal for a free sample of Mellin's Food.

Mellin's Food Company
Boston, Mass.

THE SUNDAY SCHOOL

First Quarter Lesson V

SUNDAY, FEBRUARY 4, 1900.

JOHN 1: 35-46.

REV. W. O. HOLWAY, D. D., U. S. N.

THE FIRST DISCIPLES OF JESUS

I Preliminary

1. GOLDEN TEXT: *They followed Jesus.* — John 1: 37.

2. DATE: A. D. 27, February.

3. PLACE: Bethabara (or Bethany), at the fords of the Jordan.

4. HOME READINGS: *Monday* — John 1: 35-42. *Tuesday* — John 1: 43-51. *Wednesday* — Mark 1: 14-20. *Thursday* — Luke 9: 57-62. *Friday* — Luke 14: 25-33. *Saturday* — Matt. 19: 28-30. *Sunday* — 2 Tim. 4: 1-8.

II Introductory

Emerging from the "wilderness," Jesus was as yet unknown to the world by word or act, and had no disciple. It was the Baptist's testimony which stirred the hearts of his own immediate followers when, on seeing Jesus approach him, he exclaimed, "Behold the Lamb of God which taketh away the sin of the world!" Again on the next day the Baptist repeated the exclamation as Jesus walked past him. Two of his disciples had pondered the impressive words, and they now left John, and followed the retreating steps of the new Rabbi. He turned to meet them. "What seek ye?" They waived a direct answer, and inquired where He dwelt. He invited them to come and see. The conversations of that day of private communion were not disclosed, but when the disciples took their leave, they felt convinced in their inmost hearts that they had been in the presence of Israel's Hope and the world's Messiah.

Andrew was one of these disciples; the other, whose name is suppressed, was without doubt John the beloved. Both left the presence of their newly-discovered Lord with hearts burning to find their own brothers and bring them to the Nazarene. Andrew's quest was first rewarded; he brought Simon. Jesus recognized at once in the simple fisherman both weakness and greatness and christened him on the spot with the significant name of "Cephas," or, in the Greek form, "Peter" — the man of rock. Our Lord had planned to return to Galilee the next day, and on the point of starting found a fellow-traveler, one Philip, a townsmen of Andrew and Peter. The "Follow Me" of Christ made Philip something more than a companion by the way — a devoted follower through life.

The circle again widened to receive a fifth. Philip hastened to find his friend Nathanael. The joyful certainty of his words, "Him of whom Moses in the law and the prophets did write," found an eager response in the heart of Nathanael; but when Philip named Him — "Jesus of Nazareth, the son of Joseph" — his hope was quickly clouded. Local prejudices as well as Scriptural teaching arose instantly to quench all belief in a Messiah that could come from such obscure beginnings. Philip would not argue with him, but his "Come and see" accomplished the purpose. The two went to Jesus. Even the words, "Behold an Israelite indeed, in

whom there is no guile," with which his approach was greeted, did not dispel Nathanael's reluctance; but when Jesus, fixing His eyes upon him, calmly declared, "Before that Philip called thee, when thou wast under the fig tree, I saw thee," melted in an instant was every doubt, filled in every faculty of his being was he with faith and joyful discovery. "Rabbi, Thou art the Son of God, Thou art the King of Israel!" were the words that burst forth from his lips and heart. His faith was rewarded: His should be a vision more real and lasting than that of Jacob's — open heavens; the Son of man the ladder; and holy angels ascending and descending.

III Expository

35, 36. **Again the next day after** (R. V., "again on the morrow") — the day after the Baptist's explicit statement that Jesus was the predestined Lamb which should remove the world's sin. He had been calling the multitudes to confession and repentance; he now fulfills his mission in pointing out Him, and Him alone, who could pardon and save them from the sins they renounced. **John stood** — R. V., "was standing;" probably near the ford of the Jordan. The hour was critical, and John recognized it. **Two of his disciples** — Andrew (verse 40), and doubtless John himself, the writer of this Gospel, it being his habit to conceal his name. **Looking** (R. V., "looked"). — The word implies a steady and penetrating gaze. The day before, Jesus, coming out of the wilderness after His forty days of fasting and temptation, had approached John; today He was apparently taking a walk, and awaiting His Father's will. **Behold the Lamb of God.** — He had uttered the same exclamation the day before, only in a fuller form, and with explanations which did not, on this second occasion, require repetition. The R. V. makes the word "Behold" an interjection instead of a verb by putting a comma after it.

They refer not simply or primarily to One who reposed like a lamb of Jehovah's flock in "entire confidence of safety" and "steadfast peace," as the author of "Ecce Homo" would have it; rather to One who had been typified by the passover lamb (Exod. 12: 3); One like the offering of the priest, a lamb "without spot" (Heb. 9: 14); One like the scapegoat which bore away sins, in that He should bear "away the sin of the world," redeeming men by His suffering, by His life poured out as a sacrifice (Herbert Welch).

37, 38. **Heard him speak.** — There was something in his tone, probably, which suggested to them that a higher Master was ready for their discipleship. **Followed Jesus** — went after Him — the first steps in an intention to become His pupils if He would accept them. **Jesus turned** — as He always turns to every inquiring soul. **What seek ye** — not "whom." Evidently He would test them — make them define to their hearts, as well as in speech, what their real purpose was. **Where dwellest** (R. V., "abidest") thou? — an answer indicating bashfulness or embarrassment; they do not understand as yet the new Rabbi or themselves; an answer, too, which implies a wish for a longer and more private opportunity for conversation than the present occasion permitted. They inquire with whom He is staying.

It is quite surprising to know the extent to which the rabbis had a hold on society. Geikie has called attention to the fact that they filled every office, and also acted as priests and teachers. No one could be born, circumcised, educated, betrothed, married, buried, celebrate a feast, begin business, make a contract, kill a beast for food, or bake bread without the presence or

counsel of the rabbi. Rabbis received no money for their services (Doherty).

39. **Come and see** — R. V., "come and ye shall see." **Abode with him that day.** — Edersheim conjectures that it was on the Sabbath. **About the tenth hour** — 4 P. M., according to the Jewish reckoning, or 10 A. M., according to the Roman; it was probably the latter. The hour and the day were never forgotten by John. Says Wheeldon: "There did Andrew and John spend the residue of the day with Jesus; and there did they, these two disciples of the Baptist, come to that faith in Jesus by which, without an 'if' or qualification, they could say to Simon, 'We have found the Messiah.'"

40, 41. **Andrew.** — The word means "man." At first his name always take precedence of that of his brother — "the city of Andrew and Peter," for example; but later on Peter far surpassed him in leadership and distinction. There was another pair of brothers in the apostolic band, John and James. **Followed him** — to His place of abode; following Him as disciples came later. **He first findeth** (R. V., "findeth first") **his own brother Simon.** — Both Andrew and John started brother-hunting; Andrew was the first to succeed. **Found the Messias** (R. V., "Messiah") . . . **the Christ** — or "the Anointed." The stress is on "we have found," "implying a longing search" (Meyer).

42. **He brought him to Jesus.** — These words might have been taken by Andrew as a life motto, for on the two other occasions in which he is alluded to, he is engaged in the same blessed work (6: 8, 9; 12: 22). **And when Jesus beheld him** — R. V., "Jesus looked upon him;" a heart-searching look, as the Greek implies; a memorable look to Peter, for it was probably his first meeting with the Being who was to lift him from the obscurity of a Galilean fisherman to the heights of apostolic usefulness and honor for all succeeding time. **Thou art Simon** — thy present name. **The son of Jona.** — R. V., "The son of John." This correction makes a change of meaning: instead of "the son of a dove," "the son of grace." **Thou shalt be called Cephas** — Aramaic for "rock," or "stone;" referring "not so much to the natural character of the

"Necessity is the Mother of Invention."

*It was the necessity for an honest, reliable blood purifier and tonic that brought into existence Hood's Sarsaparilla. * It is a highly concentrated extract prepared by a combination, proportion and process peculiar to itself and giving to Hood's Sarsaparilla unequalled curative power. Its wonderful record of cures has made it America's Greatest Medicine.*

Rosy Cheeks — "I have good health and rosy cheeks, thanks to Hood's Sarsaparilla. It builds me up and saves doctor bills." Mary A. Burke, East Clark St., Indianapolis, Ind.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

apostle as to the spiritual office to which he was called" (Westcott).

43, 44. The day following Jesus would go forth — R. V., "on the morrow he was minded to go forth." This is the fourth specified day in this chapter of important events. **Into Galilee.** — We find Him three days later in Cana of Galilee. **Findeth Phillip** — apparently just as he was starting for Bethsaida; he had been at Bethabara. Phillip must not be confounded with Philip "the deacon" mentioned in the Acts. This Phillip was "a man of practical mind who did not possess John's deep spiritual penetration, but required to have truth made very clear before he could apprehend it" (Doherty). **Follow me** — an invitation not merely to accompany Him to Galilee, but to "follow the steps of His most holy life, to be a partaker at once of His cross and His crown" (Trench). **Philip was of** (R. V., "from") **Bethsaida** — "the name of a village on the east bank of Jordan and near the river's mouth, which the tetrarch Philip rebuilt and named Julias, in honor of the daughter of Augustus" (G. A. Smith). It may be noted that Jerusalem, the nation's capital, furnished no member of the apostolic band.

45. Philip findeth. — What an energy of "finding!" But, then, what a reason for finding! **Nathanael** — Hebrew for Theodorus, or "gift of God;" a resident of Cana; supposed to be the same person as Bartholomew. **We have found him**, etc. — Phillip is already as convinced that he has found Him as the other four disciples were. **The prophets did write** — Isa. 7: 14; 9: 6; 52: 13, 15; 53: 1-12; Ezek. 34: 23-31; Dan. 9: 14-27. **Jesus . . . son . . . of Joseph.** — Phillip at that time knew no better. It was usual to speak of a person in this way, mentioning his residence and his father's name, and Joseph was the *reputed* father of Jesus.

46. Can any good . . . come out of Nazareth? — that obscure, disreputable hill-town, only a league from where I live? It is incredible! And then it is unscriptural; for "out of Galilee ariseth no prophet." Bethlehem is the place prophesied. The great Messiah from that hamlet, not important enough to be mentioned even in all the Old Testament! **Come and see.** — A better answer to an honest, but astonished, perplexed and prejudiced mind could not have been given. No argument would have convinced in this case.

IV Inferential

1. Christ knows when men turn to Him, and He meets them more than half way.

2. Hours spent with Jesus are hours of revelation.

3. A passion for finding and winning souls is a mark of true discipleship.

4. We must be certain beyond a doubt that we have found Christ before we can preach Him to others. "I believed, therefore have I spoken."

5. The private ministry of the Gospel to kinsfolk and personal friends, is frequently a successful ministry.

6. In traveling try to make disciples of those who are with you.

7. The best answer to prejudice and doubt is, "Come and see." "Taste and see that the Lord is good."

V Illustrative

1. "We have found the Messiah." The story has been told of the Greek mathematician Archimedes, that Hiero, King of Syracuse, set him to work on what is called the Crown Problem, namely, to ascertain whether the artist to whom he had given gold to make into a crown had cheated him by mixing the gold with alloy. Archimedes was puzzled till one day, in stepping into a bath, he noticed the water running over. Here was the solution of his problem. By putting the crown into a vessel of water and then an equal weight of gold, he could determine the fact and amount of alloy by the difference in the overflow. He was so overjoyed at his discovery that, forgetful of his nude condition, he rushed into the street for his home shouting, "Eureka! Eureka! I have found it!" This is the motto of California on account of the finding of gold (Peloubet).

2. Edward Everett Hale's capital story, "Ten Times One is Ten," shows us clearly how the religion of Christ may be made to fill the whole earth by the personal effort of Christians. Out of this story grew the organizations of the King's Sons and the King's Daughters, each division of which consist of ten persons pledged to some special Christian work. The "Ten to Strangers" is one of these divisions in the Calvary Baptist Church of Washington, D. C. One part of their work is to go around to all the leading hotels of Washington each Saturday afternoon, and obtain the names of the young men who are guests for the Sabbath. To each of these they send a personal letter of invitation to the Calvary Baptist Church and Sunday-school. The result is a very large attendance of young men at that church, more than at any other church in the city. Of course the "Ten to Strangers"

are on hand to welcome those they have invited (Peloubet).

3. "Come and go to prayer-meeting with me to-night." The speaker was a Methodist preacher of the Northwest Indiana Conference. The young man he addressed was John Evans, a young physician of Indiana. The invitation was accepted and John Evans went to prayer-meeting. God convicted him of sin. He was converted, and a great career as a Christian philanthropist was before him. If the future could have been unrolled before the eyes of that preacher that night, sleep would have been impossible. The Northwestern University at Evanston, on the edge of Chicago, with its thousand students, with its great endowment, with its brilliant future, is not ashamed to call John Evans father. The University of Denver has started into existence and made its wonderfully prosperous beginning under his fostering care. Two millions of invitations to prayer-meeting ought to be uttered *this week*. Disciple of Jesus, when will the divine impulse of soul-saving come upon you? (Doherty.)

Conversion of Moody's Mother

THE following account of the conversion of Dwight L. Moody's mother is given by Edward Kimball: "Mr. Moody's mother for many years never sanctioned her son's choice of the pulpit as his life work. She was a member of the Unitarian Church, and her conversion was accomplished through her son. The mother never even heard her son preach until long years after he was world-renowned. In 1875 he returned to Northfield to preach shortly after coming back to America from one of his great London successes. The family still lived on the old farm and drove to town to Sunday meetings just as they used to do years before. Most of the family were going to drive to town that morning to hear Dwight. The mother startled the daughter by saying: 'I don't suppose there would be room in the wagon for me this morning.' No one had thought of the mother unbending and going to hear Dwight. 'Of course there'll be room, mother,' said the daughter, and the mother was taken down to church with the rest. Mr. Moody preached from the fifty-first Psalm and preached with a fervor that was probably mostly inspired by the presence of his mother. When those who wished prayer were asked to arise old Mrs. Moody stood up. The son was completely overcome, and turning to B. F. Jacobs, now of Chicago, said with emotion, 'You pray, Jacobs, I can't.'"

THE SINGER CABINET TABLE.



MADE AND SOLD ONLY BY
THE SINGER MANUFACTURING COMPANY.
SALESROOMS IN EVERY CITY IN THE WORLD.

OUR BOOK TABLE

Desiderius Erasmus of Rotterdam. By Ephraim Emerton, Ph. D., Professor of Ecclesiastical History in Harvard University. G. P. Putnam's Sons: New York. Price, \$1.50.

This is one of that series on the Heroes of the Reformation, edited by Prof. Samuel Macaulay Jackson, which has been already noted in these columns. Martin Luther and Philip Melancthon have already appeared. Theodore Beza, Heldreich Zwingli, John Calvin, John Knox, and Thomas Cranmer will be treated in due course. The life and labors of Erasmus are here set forth with abundance of side-light from all available sources, and many helpful pictures. It is a life full of strange incongruities, with many weaknesses and contradictions, and yet, the author thinks, with an element of the heroic. A hint is given of the peculiar difficulties involved, in the following sentence: "At every stage of the study of Erasmus, one has to ask first what he believed himself to be doing, then what he wished others to believe he was doing, then what others did think he was doing, and finally what the man actually *was* doing." The author, under the circumstances, has well performed a very perplexing task. His conclusion is that "If Erasmus could have lived up to himself, he would have been the greatest of men." There was about him the perpetual mystery of genius. He had noble purposes, but failed signally in action. He did with his pen immense service to the cause of the Reformation, with which his nature forbade him outwardly to identify himself.

A Dividend to Labor. A Study of Employers' Welfare Institutions. By Nicholas Paine Gilman. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

It is very cheering to read a work of this kind, and see the genuine progress that is being made in the peaceful settlement of the great labor question. One who confined his attention to strikes and the impositions of walking delegates and the tyranny of the unions, might well despair and think the matter hopeless. But here we see that a very considerable number of employers in Germany, France, England and America, in different lines of industry, are intelligently studying the true welfare of their employees and liberally providing for it. Their efforts are not always met in the right spirit by the workingmen, whose minds have in so many cases been filled with false, impracticable theories; but in many cases there have been hearty co-operation and real good feeling on both sides, and an earthly paradise has in these cases been created. By "welfare institutions" is meant home building; insurance against accident, illness, old age and death; schools; libraries and lecture courses; workmen's club-houses; premiums on wages; employees' stockholding; the workman director; profit-sharing; labor copartnership; and other similar methods. These may now be said to rest on the solid ground of manifold experience. They will play a larger and larger part in the development of industry. They are, to be sure, grafts on the wages system. Some radicals object to them as tending to perpetuate that system and postpone the day of complete co-operation when the workmen shall own the tools and do all the managing. But those less wedded to abstract, impracticable theories can but rejoice at this great step in the right direction. It is as large a step as most are ready for, and indeed is but slightly taken as yet the country through; but it is certain to grow, as proofs are shown that the results are every way admirable. France, Germany and Great Britain greatly surpass the United States in the number of profit-sharing firms. But the chapter headed "American Liberality to Workmen" is a long one,

and makes very inspiring reading. So does the chapter, "Five Cases of Profit-sharing," one of which is taken from France, one from London, and three from this country. Mr. Gilman has done students of social economics a great favor by the preparation of this admirable volume.

Individuality; or, The Apostolic Twelve Before and After Pentecost. By Rev. J. L. Sooy, D. D. Cincinnati: Curts & Jennings. Price, \$1.

A very important truth is emphasized and illustrated in this admirable book, namely, that "Spirit-filled individuality is God's method." Religion is not the same in everybody; each man has a right to be himself, and God expects him to be. Self is taken up into God's plans, purified but not submerged, and used according to its own nature. The apostles were purposely chosen of different temperaments, so as to be representatives and helpers of all the diverse people who should hereafter be found in the church. The twelve naturally resolve themselves into four groups, each group having a representative or leading man and a key-word marking its main characteristic. The first three centering around Peter partake chiefly of Impulse; in the second group, of which John is head, Affection predominates; the third starts off with Thomas and is stamped with Intellect; of the last three the key-word is Administrative Ability, and Judas Iscariot is here the principal name. The chief defects of these various types are noted, also the chief excellences, and then the beneficent change wrought upon them under the power of the Holy Ghost. The scheme of the volume thus briefly sketched is well worked out. The only error of any consequence which we have noticed in the book is that the author makes the ninth member of the apostolic band, James the son of Alpheus, to be the same as James the head of the church in Jerusalem; whereas nearly if not quite all the best authorities are now agreed, we think, that this latter James was one of the brethren of the Lord and hence could not have been among the twelve, for it is expressly stated that during His life His brethren did not believe on Him. The closing chapter has for its theme, "Be filled with the Spirit;" be filled in order to the enthronement of Christ within and the empowering for service. Certainly this is what the church needs, and Dr. Sooy's book will profitably direct its thought in this wholesome channel.

Redemption. By a Disciple. In His Name. Press of the F. A. Bassette Company: Springfield, Mass. Price, \$1.

Doubtless there are some to whom a book of this kind will be a delight, but it strikes us that their number must be so limited as to make the venture of publication hardly

profitable from a pecuniary point of view. And the author does not seek fame, for he withholds his name. Hence it must be that he wishes only to do good. We venerate the motive, but we cannot recommend the purchase of the volume. It is, to be sure, crowded with Scripture, and the fundamental doctrines connected with redemption seem to be well set forth, but no better than in scores of other volumes where the style and arrangement are far preferable. The standpoint of the author is that of the Second Adventist. He says: "The return of Christ to this earth is the grand central truth of the Bible, around which all other truths revolve, and on which they largely depend." Baptism must be by immersion, and the wicked do not rise from the dead. The author says: "The mythical theory that there is an immortal soul in man that is impalpable, insensible, inconceivable, and yet is the man himself, who can never die, is nowhere taught in the Bible." "The Gospel is God's covenant of life from the dead in Jesus Christ to Abraham and his seed." These quotations sufficiently indicate the nature of the book, and show why our readers will not feel called upon to waste their time in its perusal. There are hundreds of other books that are better worth their while.

The Insect World. A Reading Book of Entomology. Compiled and Edited by Clarence Moores Weed. D. Appleton & Company: New York. Price, 60 cents.

This admirable volume is another in the Appletons' Home Reading Books. Dr. Harris, commissioner of education, introduces it. The book is finely illustrated. With this volume the intelligent youth can easily become familiar with the insect world. Those who were educated in the schools of even a quarter of a century ago, cannot but mark with gratitude the additional helps which such volumes as this bring to the pupils of today.

A Manual of Sunday-school Methods. By Addison Pinneo Foster, D. D. American Sunday School Union: Philadelphia. Price, 75 cents.

Every Sunday-school worker ought to have some manual of methods for his own instruction. The superintendent of the most successful and progressive school is always the one who is eager to learn. Dr. Foster has been a practical Sunday-school worker, as Sunday-school teacher, superintendent, pastor, and secretary of the American Sunday School Union. He has gathered materials from a wide range and fused them together into a compact and comprehensive manual. He begins with the superintendent, and deals with his problems and duties in a comprehensive and exhaustive way, discussing the relations of pastors and parents to the school; and special features, such as music, supplemental lessons, public

"Housework is hard work without Gold Dust"

Cleaning Silver

Instead of scouring and rubbing each piece of silver separately, the whole service can be as effectively cleaned in a few minutes. After each meal the silver should be put into a pan (kept especially for the purpose) and cover with luke-warm water, to which a teaspoonful of

Gold Dust Washing Powder

is added; set the pan on the range until the water gets to boiling point, then lift out each piece with a wire spoon and lay on a soft linen cloth, wiping quickly with chamois skin. The pieces so cleaned will be highly polished and look like new.

The above is taken from our free booklet "GOLDEN RULES FOR HOUSEWORK" Sent free on request to

THE N. K. FAIRBANK COMPANY,
Chicago, St. Louis, New York, Boston.



reviews, benevolences, Sunday-school entertainments, temperance, how to hold the older boys and young men, adult Bible-classes, the normal class, teachers' meetings, the home department, the Sunday-school library, mission Sunday-schools, conventions and institutes, and the like. The teacher's work is treated in a like comprehensive way. An index and bibliography are appended.

Magazines

— On opening the January *Quiver*, the reader's attention will be first directed to the leading article, fully illustrated, by Rev. E. J. Hardy, Chaplain to Her Majesty's Forces, upon "The Truce of God in the Battlefield." "England's Boston" will certainly hold much of interest for dwellers in America's Boston, with its photographs of the old Boston Church, old Town Hall, grammar school, etc. Rev. Hugh Macmillan shows in a most interesting way something of "The Geometry of God." Agnes Giberne tells the third story in "Stories of the Abbey Precincts." A new serial is begun, entitled "Sir Colin," and there are new chapters in "The Lady of the Manor," besides several short stories. (Cassell & Co., Ltd.: New York.)

— In *Cassell's Magazine* for January W. Basil Worsfold tells "All about the Boers," with illustrations from photographs. The second paper in the "Famous Regiment" series is devoted to the First Royal Dragoons. "Snow Games" are described by D. T. Timins. A very interesting contribution is that by F. M. Holmes about "Working Dolls: Some Curiosities of Puppet Land." There are short stories and a fresh instalment in "A Gay Conspiracy." "A Belle of Canada City," a tale by Bret Harte, holds the leading place this month. (Cassell & Co., Ltd.: New York.)

— In its "Chronicle and Comment," the January *Bookman* presents portraits of Edwin Lawrence Godkin, lately retired editor of the *New York Evening Post*, Michael Angelo Woolf, author of "Sketches of Lowly Life in a Great City," Richard Mansfield, and Sarah Coyle Le Moigne. There is a charming illustrated article

on Robert Louis Stevenson's "Second Visit to America," followed by an "appreciation" of the beloved author by James MacArthur under the caption, "One who Loved his Fellow-men." Under the general head, "Great Newspapers of Continental Europe," the German papers are considered. "Janice Meredith," the serial by Paul Leicester Ford which has been received with so much favor, comes to an end in this number, with the surrender of the British and the final happy adjustment of Janice's love affairs. (Dodd, Mead & Co.: New York.)

— The *Critic* always receives a warm welcome. In the January number such names as Clement K. Shorter, Helena Modjeska, Gelett Burgess, John Jay Chapman, William Archer, Lewis E. Gates, and Clara Morris appear among the contributors. But the Lounger's pages are the most fascinating of all. The frontispiece this month is a photograph of Mr. William Archer. (Critic Company: New York.)

— "How to Interest Children in Good Reading," by Antoinette Bryant Hervey, is one of the most important papers in the January *Chautauquan*. Max Bennett Thrasher tells "How Life in a Country Town was Made Social." C. A. Urann characterizes some of the "Early Women Writers in America." The Required Reading for the C. L. S. C. includes "The Expansion of the American People" (XIII-XVI), "Art Life in Paris," "Critical Studies in American Literature," and "The Inner Life of Mary Lyon." The department of "Highways and Byways" deals with topics of current interest. (Chautauqua Press: Cleveland, O.)

— The leading article in *Frank Leslie's Popular Monthly* for January is upon "America at the Paris Exposition," written by Hon. Ferdinand W. Peck, and profusely illustrated. "Wayside Views of Life in Persia," by Robert E. Speer, "England's Free Hand on the Nile," by G. W. Stevens, and "Artistic American Furniture," by Florence Milner, are other noteworthy illustrated papers. There are, besides, short stories and poems and new chapters in the serial, "The Bath Comedy." (Frank Leslie Publishing House: New York.)

— Notwithstanding the disastrous fire in the big Philadelphia house of J. B. Lippincott Co. last month, their monthly magazine, *Lippincott's*, for January, reaches our table promptly, with its usual variety and excellence well maintained. The complete novel this month is by Albert Bigelow Paine, entitled, "The Bread Line" — a journalistic story. Mrs. J. K. Hudson furnishes the first in a series of Mormon stories, "The Third Wife: A Mormon Episode." F. Holland Day touches upon "Art and the Camera." "The Paris Fair in Outline" is sketched by Mrs. Schuyler Crowninshield. Percie W. Hart tells "The Story of a Sky-scraper." (J. B. Lippincott Co.: 730 Filbert St., Philadelphia.)



We Will Refurnish Your House Free

of all expense to yourself if you will devote a few hours daily selling Raymond's celebrated coffee, 35c. lb. To introduce it we will give a handsome pair lace curtains for selling 10 lbs. or a parlor clock, lamp, rug or stand for 16 lbs.

Eastern Investment

NO BETTER investment than in city property: safe, pays well, increases in value. Small sums invested. Will guarantee 5 per cent. income. Have been in business here for eleven years. Write us for facts and references. Address, C. E. CLOUD & CO., 160 Rockaway Ave., Brooklyn, N. Y.

Agents Wanted

for our Memorial Life of Moody. Tens of thousands will be sold. A splendid opportunity to make money fast. Don't lose time, but order outfit now. Big profits; credit; freight paid. Outfit Free. Each subscriber gets a fine phototype portrait of Mr. Moody, for framing, free. Send ten cents to help pay postage. Write quick before territory is gone.

AMERICAN BOOK AND BIBLE HOUSE,
182 N. 12th St., Philadelphia, Pa.

A. B. & E. L. SHAW CO.

—Established 1780—

Makers of

PULPIT SUITS

Boston, Mass.

Send for illustrated catalog.

DR. STRONG'S SANITARIUM

Saratoga Springs, N. Y.

For health, rest, or recreation. Massage, Vacuum and Nauheim treatments. Electricity, Hydro-Electric, Turkish, Russian, Mineral Water and other baths and health appliances. Sun-parlor and Promenade on the Roof. Elevator, Stearn, Suites with Bath. A dry, quiet tonic air with much sunshine. Saratoga Waters. Send for illustrated circular.

BLINDNESS PREVENTED AND CURED.

Dr. Williams' Absorption Treatment! NO KNIFE! NO RISK!

Send for Free Descriptive Pamphlet and Booklet of Testimonials containing positive proof of Cures.

F. A. WILLIAMS, M. D.,
136-200 Columbus Ave., Sanitarium,
Boston, Mass. West Newton, Mass.

R.I.P.A.N.S.

A maiden whose face bore a pimple,
Just sought out a remedy simple,
Ripans Tabules she took,
In her face if you look
Now you'll find naught but a smile or a
dimple.

WANTED. — A case of bad health that R.I.P.A.N.S. will not benefit. They banish pain and prolong life. One gives relief. Note the word R.I.P.A.N.S. on the package and accept no substitute. R.I.P.A.N.S. 10 for 5 cents, may be had at any drug store. Ten samples and one thousand testimonials will be mailed to any address for 5 cents, forwarded to the Ripans Chemical Co., No. 10 Spruce St., New York.

There is Only One Authorized
LIFE OF
D. L. MOODY
(READY SHORTLY)
This is being prepared by Mr. Moody's
expressed wish BY HIS SON
W. R. MOODY

A massive volume, 600 pp., clear type, handsomely bound. Over 100 original illustrations, including exclusive family portraits, reserved for this work.

You Surely Want No Other

Numerous substitutes are being thrown on the market, inaccurate, unauthorized, and misleading.

ONLY WORK

Endorsed by Ira D. Sankey.
Containing the Family Portraits.
Having access to his library and letters
Issued with approval of Family.
Approved by Faculty and Trustees of
Mr. Moody's Institutions.

SOLD By SUBSCRIPTION
ACTIVE AGENTS.—Ministers, teachers, students, bright men and women in every community. Send twenty-five cents for prospectus and outfit.

Sole publishers of Mr. Moody's Authorized Books. Full descriptive list and terms on application.

Fleming H. Revell Company
158 Fifth Avenue, New York, 63 Washington St.,
Chicago, 184 Yonge St., Toronto,
Philadelphia.

The Religion of Childhood

[Continued from page 109.]

country. He and his mother used to go into the field sometimes. One evening at dusk they returned to the house and lighted the lamps. A few nights later they were in the field until the coming of the stars. On observing them, Rob said: "Why, I guess God has gone into His house and lit all His lamps."

Another boy, five years of age, who had to be confined to the house for several hours on account of rain, and who stood looking out of the window, was heard to say, "I guess God is wasting water."

A boy of five years and eleven months, whose brother fell down on the ice and hurt himself badly, went into the house and said, "Talk about God being good! I should think He was good. Made all this ice, and made T. fall down and most kill himself. I should think He was good!"

A boy, six years old, to whom the story of Jesus walking on the water was being read, suddenly said, "Mamma, do you believe He could walk up our icehouse barefooted?" (literalness.)

A girl, six years of age, in whose house there was a shower bath, thought that God caused rain by pulling a string just as she did for her bath.

A boy of six asked whether God made the river running back of his home. When told that He did, he at once replied: "He must have had a big shovel."

A boy of seven years. W. talked almost incessantly about what the rain was, where it came from, etc. His brother J. began to inform him. I heard J. say to W., "When the clouds are rent the rain drops out. A rent means torn just as you would tear your clothes." W. thought for a few minutes and then said: "I should think God's mother would get tired of mending."

A boy of six, brought up in a highly intellectual family, in which family worship was observed, described it as follows: "We sit down and read a little, and then we kneel down and smell of the chairs."

Hundreds of further instances might be given of children's sayings, and pages might be filled with reminiscences. They would all go to show the literalness of the view, and the predominance of the personal element. The most common reminiscence is: "I fancied God to be an enlarged father. He was tall and massive, with a benevolent face, long whiskers and long white hair, and wore a hat, usually of straw." To many He is "a great policeman peering around to see what I was at, and would punish me for misdeeds." Others magnified the vengeful side, as portrayed in the story of Ananias.

Professor Earl Barnes has made a careful study of a thousand and more cases of the theological conceptions of children, and his studies agree with my own in finding that the pictures of God are often misty and indistinct. "With more than half of them He is a great and good man. He is so large that He could stand with His feet on the ground and touch the clouds with His arms." He is a man that "has six hands and feet and eyes," or "He is a huge being with numerous limbs spread all over the sky." Thus they try to work themselves into His omnipotence, His omniscience, and His omnipresence.

An equally interesting and suggestive lot of material is found in the child's conception of soul, heaven and immortal life. As to the form of the soul, the prevailing ideas are: shaped like the human body; like a winged heart; like a beast; like a ghost. Mention is also made of many other forms, such as a cloud hovering above the right shoulder, a comet with tail pointing up-

wards, a large bubble in the abdomen, an egg, a stone, a color, such as white or black with the intermediate grays, a fairy, a shadow, etc. In very few rare cases did it seem to possess any spiritual form or content.

Further, children invariably give the soul definite location, such as in the head; heart; inside skin; without the body, fitting it like a glove; in the blood; lungs; abdomen; sole of foot, etc.

It is also no uncommon thing to find the child endowing the body with a plurality of souls. Children also build up a great, romantic, fairy-like mythology concerning the passage of the soul from earth to heaven.

Just as much concreteness is found in the portrayals of heaven. It is given a definite location above the clouds, and the sky is made to form its floor. A few place it beneath the earth, and a few others beyond the horizon, thus thinking of it as another country. President Hall found the Boston children locating all that is good in the country. Sully also finds young metaphysicians placing their heaven in the country, the unknown, beautiful region where all sorts of luxuries grow. Stars are a favorite location for the future abode. The favorite form of heaven is that of a city. Many conceive it to be a country, an open space, an avenue, a park, a great garden, a forest; an Indian happy hunting ground, a gorgeous palace, a great room, a church, a log cabin. Many have had their imagination clothed upon by the scene in the apocalyptic writing of St. John. When one turns to the more minute description of heaven, one finds literalness and materialism running rampant. I carefully studied twenty-five children below the age of eight, and I found them with united voice proclaiming heaven to be only an enlarged home.

The child's conception of the life after death is only a projection of the earthly life. The Egyptian Aalu fields, or the domain of the divine Yama, or the Hindu paradise of the West, or the eschatology of the Avesta, or the Elysium of Islam, presents no more beautiful and attractive mundane paradise than does the Valhalla of childhood.

Without further exposition it will be sufficient for me to call your attention to the fact that in his searchings after a mental content for God, soul, heaven and immortality, the child is treading in almost the same paths along which the race has come.

We are now ready for the second predication concerning the character of the religion of childhood — it is

ANTHROPOMORPHIC AND MATERIALISTIC.
This is nothing abnormal or objectionable. The child mind is yet a sensuous mind. All its imagery must be formulated in concreteness. He has but little or no power of abstraction. The spiritual view comes only with spiritual growth, and does not assume the possession of our mental kingdom until the processes of intellection have been completed. At or about the puberal period

of life there seems to be a complete readjustment of the spiritual content of the mind. I have tried to prepare a chart based upon the study of nearly four hundred cases, in which there might be found some definite expression of the time at which the more materialistic concepts gave place to the more spiritualistic. From it you will see that the time limits are practically ten and sixteen years of age, the curve reaching its greatest apex at fourteen for girls and fifteen for boys.

There is still another characteristic of childhood religion to which I must call your attention: It is progressive. It passes through well-marked stages. There is first the stage of complete confidence and unwavering faith. This extends up to possibly the eighth year of life. Then there enters what might be called the mythological period of life, when the child imagination runs rampant among the spiritual forces of his being and of the universe, and builds up all sorts of romantic conceptions. This marks the transition from the real to the ideal. At about eleven or twelve years of age an entirely different attitude is assumed towards the thoughts and teachings of earlier years. The child is beginning to find his ego. He is awaking to the realization that he is a personality, and the "I think" spirit is entering. Now the boy or girl begins to prefacce his expressions with, "The Bible says so," or, "People say so." It is no longer, "I know it is so." Some very curious and interesting cases are on record concerning this period of life, cases in which the questioning spirit entered not alone in regard to supernatural things, but even in regard to immediate personal existence. This curve of doubt reaches its climax usually by the fourteenth year of life, but may be prolonged to a much later period. It is followed by the adolescent ferment, during which the individual breaks away from dogmas and creed, and in more than a figurative sense creates his own personal, individual adjustments to spiritual truth, and from now on religion becomes, or may become, the most potent factor of the life. Thus in both the physiological and the psychological development of the individual we have beautifully substantiated the Scriptural doctrine of growth.

Just here I wish to call your attention to the line of progression in the content of the Scriptures themselves. The earlier books are somewhat mythological, i. e., present a philosophy of beginnings. Then follow the more historical parts, presenting the activity side of history, rather than its abstract, socialistic nature. Then follows the highly imaginative literature of the poets and prophets; then the ethical of the New Testament, as represented in the teachings of Christ; and, last, the doctrinal of the Epistles, etc. Thus it seems that the Scriptures themselves in their very contents recognize the spiritual progression of mankind.

In all this may we not see the law that



underlies all spiritual growth? Expressed in common terms it runs: *The child mind ripens and unfolds to the abstract, to the spiritual, only through the concrete. It is first the tangible and then the intangible; first the visible and afterwards the invisible.*

I think we may make a fourth deduction concerning the religion of childhood: Its progressive development is conditioned upon the progressive advancement of the physical and the psychical nature of the child.

I cannot close this paper without referring to the practical bearing of all this on religious education. Since the child mind constructs such crude, materialistic imagery of God, soul, heaven, etc., we may well raise the question of whether we shall avoid teaching the child God, soul, etc., entirely? Such a line of procedure would be even more disastrous than the present method, for there comes the opportune moment for transforming the mother-love into the God-love, and failure to improve this moment is to lose the golden opportunity. Further, if we teach that God is a spirit, they cannot comprehend the truth, and will work it over into their own imagery or adopt that of random pictures. God is the centre of all religious life; we cannot dispense with Him in our teachings; we must therefore give Him the truest anthropomorphic form, and by a careful observation of the lines of individual growth, so lead the child from this concreteness into the full knowledge that "God is a spirit."

A second point is this: The material of instruction must be conditioned by the stages of development. The purpose of giving instruction to the growing soul is not to inform it so much as to aid it to pass from stage to stage without atrophying in any one. Growth, and not learning, is what is desired.

Third, we get a glimpse here of the necessity for the teacher to study his pupil and be as familiar with his mental content as with the Book itself. His supreme function is to enable the child to make the transition from the lower, material plane up to the psychical, ethical and religious levels. Hence the pedagogic point is clear that the teacher must be the mediator between the child mind and spiritual things, but in the accomplishment of this his point of departure must be the child itself.

Bible Normal College, Springfield, Mass.

THE CONFERENCES

NEW ENGLAND CONFERENCE

Springfield District

Springfield, Grace Church.—A quite large gain in the Sunday-school is reported. The finances seem to be in a very healthy condition. An account of the 25th anniversary of this church will appear next week.

State St.—The quarterly conference voted unanimously to adopt the plan for consolidation with St. Luke's in a new society.

St. Luke's.—Here, also, the vote was unanimous for the consolidation referred to in the preceding item.

Wesley Church.—This name here appears for the first time among the Springfield items. The society was organized, Dec. 15, from members of St. Luke's and State St. The former members of these last-named societies will continue to worship in their present buildings for awhile; but the membership of the two (save so many as prefer to go elsewhere) is merged in the new organization, of which Rev. W. J. Heath, pastor of Asbury Church, is appointed preacher in charge. The new organization starts out with a full membership of 51, and 19 probationers. Its first services were held on Jan. 7.

Swedish Church.—The Springfield Union in a recent issue stated: "The building fund of the Swedish Methodist Episcopal Church has been

swelled by the addition of \$100, which was given to Rev. Mr. Paulson. The fund now amounts to considerably over \$1,000, but no active work has been done as yet toward securing any church building for the use of the society. There has been some talk of purchasing St. Luke's Church when the union of that and the State Street Methodist Church is made. If the union is made this week, it is probable that the property of St. Luke's Church will be put up for sale, and in that case the Swedish Church will make a bid for it, and if a satisfactory price is set, the property may go into their hands."

Asbury Church.—On the evening of Dec. 31 a Christmas cantata—"The Prince of Peace"—under the leadership of Mr. Bullard, was very ably rendered, the large chorus being almost wholly composed of Epworth Leaguers. By request, it was repeated the next Sunday night, with audience largely increased. The ladies have replaced the carpet on the floor of the auditorium by a new one. The various class-rooms and parlors, and the chapel, are now receiving their attention. The exterior has recently been painted, and these various improvements put the property into good shape. A wholesome interest is manifest in the church. Meetings are held four nights in the week, and many in the Sunday-school are signifying their intention to lead a Christian life. During the last six months a large number have joined, mostly by letter, and have shown themselves earnest workers.

Orange.—The outlook here is very hopeful. Rev. James Sutherland, the pastor, enjoys the confidence and esteem of the people, whose desire for his re-appointment is unanimous. The church is rejoicing over conversions. The "Pentecostal Band" of Boston have been laboring here, with good results manifest and a good interest prevailing since their departure. At almost every social meeting some one is seeking salvation. At the watch-night service there were three seekers. On Jan. 7, 8 persons were received on probation, 2 into full membership from probation, and 2 by letter.

Mittineague.—On Jan. 7, 4 were received by letter and 2 on probation. The watch-meeting was of unusual interest and power.

Belchertown and Dwight.—The pastor, Rev. L. E. Bell, is doing considerable pastoral work. Unusual interest is manifested among the young people. The Sunday-school is prospering under its new superintendent. On a recent Sunday evening Mr. Bell addressed a large union meeting of three churches, on "The Study of the Bible." A week-night class, composed of members of various churches, has been organized for the study of the life of Christ. On Dec. 14, 10 were received into the church at Dwight. The membership at Dwight has just about doubled since Conference. The salary voted the pastor for the Belchertown part of the charge is \$200 more than, before the Annual Conference, they thought could be raised.

Bernardston and Gill.—The pastor, Rev. L. I. Holway, is grateful for the recovery of his little daughter from scarlet fever. He and his family were kindly remembered by their people at Christmas time. The church work proceeds quietly, but hopefully. Union services were held in Bernardston during the Week of Prayer. One was received by letter, Jan. 7.

Blandford.—The church is open for services, after having been closed seven weeks for repairs. The old foundation was entirely removed and a new one laid. The interior woodwork has been painted and the walls papered. The old pews are replaced by assembly chairs, neat-appearing and comfortable. The stoves with their long piping have been removed, and the house is heated from the basement. It is intended to have memorial windows. Eight are needed, and seven are already promised. When the work is fully completed, exercises will be held fittingly expressive of the people's rejoicing over these improvements.

Warren.—The watch-night service was very interesting and profitable. After half an hour devoted to music there were two excellent sermons. One was by Rev. W. B. Olsen, of the Congregational Church, from the text, "We spend our years as a tale that is told;" and the other by Rev. F. G. Potter, of our church in West Warren, on "What I have written, I have written." An interesting part of the meeting was a report from the Twentieth Century Thank-offering Commission. Seventy-five mite-

boxes, which had previously been given out, were opened at this time and found to contain over \$100, which will be applied to the debt on the parsonage. During an intermission refreshments were served, after which came an old-fashioned love-feast and a consecration service. About seventy-five persons stayed till midnight, and nine expressed a desire to begin the Christian life. Rev. A. L. Howe, the pastor, is energetically pushing the work.

Bondsville.—A watch-night service was held, and revival meetings have followed. Dec. 24, Presiding Elder Knowles preached an "instructive, inspiring and interesting sermon." Pastor H. G. Alley sent out a neat New Year's letter to his people, and on New Year's day made seventy-three calls. The society has met a great loss in the death, on Dec. 29, of J. Henry Sharratt, prominent and useful in the church.

Athol.—Congregations are good. Rev. L. P. Causey was not able to preach for seven weeks or more, but is well on the way to recovery, and on Dec. 31 was able to appear at church.

Wales.—The return of the pastor, Rev. G. L. Camp, for another year is desired by the people.

Gardner.—The condition of things here is very encouraging. There is a good attendance at social meetings, and Sunday morning and evening congregations are increasing in size. A continuous religious interest prevails, and there are some additions to the membership. All this rejoices the hearts of the pastor, Rev. John H. Mansfield, and of the people.

Gardner, Swedish Church.—The outlook is reported encouraging, and the brethren are enthusiastic.

Northampton.—Regardless of the fact that Mr. Moody gave it as his experience that Northampton was the worst place he had ever known for evangelistic efforts, our church in this conservative centre has succeeded in bringing about a great spiritual awakening. On Dec. 1, Rev. Ralph Gilliam began a series of meetings in the First Methodist Church, which resulted in 115 conversions. And this result was produced through no sensational methods; there was no excitement apparent at any time, but every service was marked by deep thoughtfulness and an undercurrent of profound spiritual power. Mr. Gilliam wielded the "sword of the Spirit" fearlessly and in such a manner that it cut deeply into every conscience, and yet he wielded it always in love. He made much of sin and repentance, and employed no tricks to bring men to decision. In fact, no urging whatever was done. All the evangelical churches of the city have received accessions. On the first Sabbath of the new year, the Methodist pastor, Rev. Charles Arden Shatto, baptized 27 and received 60 on probation. The church itself has been greatly quickened. The prayer-meetings have increased fifty per cent. in attendance, and are real pentecostal services. While the immediate results have grown very largely out of a thorough reformation and an increased interest in the Sabbath-school, a great many converts are adults, and some of these were Roman Catholics. The attendance at the regular services was never so uniformly large as it has been dur-

HELPS ELECTRICITY

Grape-Nuts Build the Brain that Does the Planning

A famous electrical engineer, Foote, who constructed the 3,000-horse power electric plant which supplies Battle Creek, Kalamazoo and other Michigan cities, says there is no food known that will supply him with the vitality and mental vigor from breakfast to noon that Grape-Nuts will.

Mr. Foote, in conversation, said: "There is no doubt left in my mind of these facts. I have tried all sorts of food, and kept track of the results. I gain steadily in reserve force when I use Grape-Nuts, notwithstanding my occupation requires long continued and concentrated brain work." There is no artificial stimulant in Grape-Nuts. Nothing but the stimulus of good food that is scientifically prepared for immediate assimilation into blood and tissue, especially brain tissue.

Brain workers can get sure and understandable results by using Grape-Nuts.

ing the last year. The finances of the church are in better condition than they have been for years, and there is a general spirit of courage and hopefulness which anticipates the future. New people are coming into the congregation and church continually, and the prospects for this parish seem brighter than ever before. H. W.

Boston District

Highlands, Mt. Bowdoin. — Sunday, Jan. 7, was a grand day. Large audiences filled the hall morning and evening. The pastor, Rev. Charles Tilton, received 10 by letter at the communion service. In the evening a chorus of sixty voices repeated the musical program which was given Christmas Sunday. Additions have been made to the church at every communion the past year, and the Sunday-school has increased its average over one hundred and its collections threefold. Five hundred families are enrolled on the pastor's list, and 400 members on the Sunday-school records. The church is seriously embarrassed, however, by its limited accommodations, and at the same time the rent has been increased over \$100 for the coming year. Further growth seems almost impossible without a suitable place of worship. Watch-night services were held, and an excellent audience was in attendance, 75 remaining to the close.

Worcester, Coral St. — Four special services fill the spare nights of the week here. Those in charge are Rev. A. C. Thompson, the pastor, Rev. G. E. Sanderson, Rev. O. E. Mallory, and Rev. B. F. Kingsley.

Grace. — Revival services are under full headway here. Energy and enthusiasm are the working powers, and the people feel that something must come of the efforts put forth. Sunday evening, Jan. 14, Dr. Brady held a memorial service for Mr. Moody, telling some of the secrets of the evangelist's wonderful work.

Laurel Hill. — The pastor, Rev. H. H. Paine, has been laid aside by illness for some time, but he is now able to sit up and hopes another week will see him in the ranks again. His people have nobly kept the church work up to the standard during their leader's enforced absence.

Trinity. — Dr. King must feel as if Thanksgiving Day came early in the year when he is able to take 6 in full membership and 38 probationers into his church at one time. This is a part of the results of the extended revival work. Dr. King gave an address at the Y. M. C. A. on "First Principles," Sunday, Jan. 7. His eager appeal to them to lead Christ's lives was listened to with earnest attention. A reception was given at the parsonage to the Little Light Bearers. Mrs. King as hostess made all happy by cordial greetings. Mrs. Lucie F. Harrison, president of the order, had charge of the children. Games, songs, stories and refreshments were the order of the afternoon. The girls' mission band had for its subject the woman's foreign missionary work. Reports were read showing the number of societies and the sums raised. Miss Shekleton read, "He saveth to the uttermost," and Mrs. Lucie Harrison gave a talk. Fifty young people of the Epworth League recently met with Mrs. C. D. Costello and enjoyed the social provided by Miss Flora D. Clark, who is chairman of that department. On the wearing apparel of each guest was pinned the picture of some noted person, the names of whom were to be guessed. Gramophone selections made fun for the young people. Refreshments were served by the hostess.

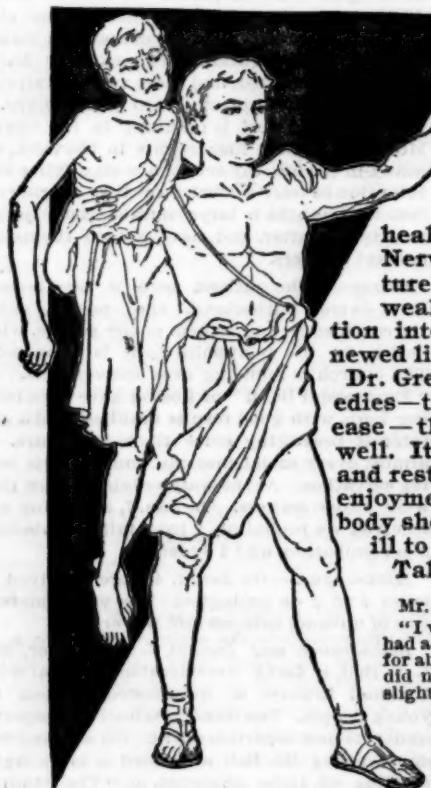
Websler Square. — Revival services for seven weeks have been held, the pastor, Rev. B. F. Kingsley, preaching each evening with three exceptions. The meetings were well attended and spiritual. The watch-night service was exceedingly helpful and inspiring. As a partial result 15 have been received on probation and 6 adults baptized. Several have been received by letter and from probation. A new feature in the Sunday-school work is the pastor's assembly, organized for Bible study and social purposes; the class is increasing in numbers and influence. Three gymnasium classes conducted by the pastor are

STRENGTH AND VIGOR THE WORLD'S NEED.

DR. GREENE'S NERVURA BLOOD AND NERVE REMEDY

The One Sure Remedy for the World's

WEAK, SICK, and SUFFERING.



What is it all the world hungers for? Strength, energy, the electricity, the vigor and power of youth.

What makes these things? Why, fiery blood, and snapping nerves, iron strength, superb health.

And whence comes superb health? By the use of Dr. Greene's Nervura blood and nerve remedy (nature's own medicine), we may build our weakness into strength, our exhaustion into vigor, our prostration into renewed life and energy.

Dr. Greene's Nervura is the remedy of remedies—the one sure and perfect cure for disease—the medicine which makes people well. It is the renewer of life, the true tonic and restorative, which gives appetite and enjoyment for all life's pleasures. Everybody should take it,—if well to keep so; if ill to make yourself well.

Take it—and be strong.

Mr. F. P. Dearth, Woodsville, N. H., says:—

"I was taken sick and was ailing for a long time. I had a stomach trouble and was not able to work much for about a year. I employed a doctor for a year, who did not seem to hit my case. I was weak and the slightest exertion wearied me. I heard of Dr. Greene's Nervura blood and nerve remedy and of its wonderful results on other people, and I resolved to try it, and from the results I can say nothing but good for it. I have not been as well in years as I am since taking Dr. Greene's Nervura, and I cheerfully recommend it to all."

Dr. Greene, 34 Temple Place, Boston, Mass., is the most successful specialist in curing nervous and chronic diseases. He has remedies for all forms of disease, and offers to give free consultation and advice, personally or by letter. You can tell or write your troubles to Dr. Greene, for all communications are confidential, and letters are answered in plain sealed envelopes.

doing much to hold and interest the young people. Seventy-five were present at the fish supper held by the Ladies' Circle. A miscellaneous program was given with good effect. QVIS.

Cambridge District

Somerville, First Church. — Bishop Mallalieu preached at this church on Sunday morning to a large congregation, who listened to him with special gratification and profit.

Broadway, Somerville. — The revival interest continues with increasing power. The church members are co-operating with their pastor, Rev. N. B. Fisk, in a marvelous way. Many have been present at every service since watch-night. About sixty have been to the altar, consecrating themselves to God. About one-half of these are adults; the others are young people in the Sunday-school from eight to sixteen years of age. As many as twenty-five more have manifested a desire to begin the Christian life by rising or by signing cards who have not yet been at the altar in thorough consecration. Last Sunday was a wonderful day. The pastor preached at 7 p. m. to 450 persons on the "Judgment," and 200 went into the after-meeting in the vestry and remained until nearly 10 p. m. The Holy Spirit is surely at work here as in the early days of Methodism. The extra services continue another week by unanimous vote of the official board and the people.

Oakdale. — This church has had the services of Rev. N. W. Deveneau, the French evangelist, for the last three weeks. As a result of faithful labors, between twenty and thirty have been converted, and many of the members quick-

ened. Jan. 7, the pastor, Rev. F. H. Ellis, took 5 on probation, and since has added the names of several more. Jan. 8, the Worcester Preachers' Meeting was held at the church, and two papers were presented, one on Christian Socialism, and one on the fullness of Christian attainment. The people enjoyed the meeting fully as much as the brethren, and the brethren brought good things to the people.

Natick. — The year 1899 has been one of the best years financially that this church has ever had, no less than \$3,450 having been raised, a much larger sum than usual. Part of this went toward the new organ, part toward the altering of the vestries. The Weisbach lights have recently been put in. The Ladies' Aid Society raised over \$900, and the Epworth League over \$200. A lecture in December by Congressman Weymouth, who has been generous to the church on more than one occasion, netted over \$50. The finances of the church are in better shape than they have been for many years. There are encouraging tokens of spiritual awakening also. A watch-night meeting was held. The Week of Prayer was observed by union services which were well attended. Some are hungering for a higher life. A weekly Sunday-school teachers' meeting has been lately established. Rev. James Mudge, D. D., is pastor.

St. Paul's, Lowell. — A blessed watch-night service was held from 7 to 12 o'clock. At 7 the pastor preached and held the usual after-meeting. At 9.30 a sermon was delivered by Rev. Smith T. Ford, pastor of the First Baptist Church. From 11 to 12 there were good-byes and welcomes and an altar service. Eight seekers



knelt, giving up their sins with the old year. About two hundred stayed through the entire service. At the New Year's communion, Jan. 7, 9 united with the church and 3 were baptized. Rev. L. W. Staples, the pastor, is holding meetings every night, preaching on "Pauline Pictures of Lowell Life," and some are seeking the Lord.

First Church, Fitchburg. — One of the strongest features of this flourishing church is its large and constantly increasing Sunday-school. The annual report rendered on Jan. 8 shows a total membership of 604 — a gain during the year of 79. The school is thoroughly graded, and all of the 67 officers and teachers are intensely devoted to its interests. The "Young Men's Assembly," organized one year ago by the pastor, and taught by him, now numbers fifty, and is attracting and holding the young men in its work for their spiritual, intellectual and social improvement.

Plans for the dedication, on Feb. 3, of the new chapel at Cleghorn — to be known as the Oak Hill Church — are being rapidly perfected, and a good time is to be expected. The exercises include a sermon by Rev. Geo. S. Butters, and dedicatory services by Presiding Elder Mansfield in the afternoon, and in the evening a reception and congratulatory addresses to be followed by refreshments and a social hour. Rev. W. G. Richardson, pastor.

Clinton. — Since the last reference to Clinton Methodism, Sept. 13, the neighborhood meetings have continued with encouraging attendance and interest, and regular services in the church have been well sustained. The church edifice narrowly escaped being burned at the time of the fire which consumed several business blocks not far away and deprived eighteen families of their homes. The citizens' relief fund quickly raised was amply sufficient to meet existing needs. The pastor's extra duties as president of the Y. M. C. A. have brought him in touch with a wider circle of young men, and their Sunday afternoon meetings are now held in the church, with orchestral accompaniment. In accordance with Bishop Mallalieu's suggestion, a day was devoted to fasting and prayer, Dec. 27, which was preceded on Tuesday evening by an official board prayer-meeting with nearly every member present, and followed by a seven days' meeting, including a watch-night service. These special services were greatly blessed to the large number who attended, and were instrumental in several conversions. On Sunday evening, Jan. 7, an old-fashioned love-feast was celebrated, which closed within the prescribed time, with two persons, a man and a woman, seeking and finding Christ. Between Jan. 1, 1899, and Jan. 1, 1900, 52 adults have been received as probationers. About \$400 has recently been expended in repairs on church property, including a furnace and a thorough renovation of the smaller vestries, rendered necessary by the growth of the primary department of the Sunday-school. These rooms are also occupied by five of the six class-meetings connected with the church, and the Epworth League, which is a

strong force in all departments of church activity. A cordial welcome was given to the new presiding elder, Dr. Joseph H. Mansfield, at the session of the third quarterly conference. Rev. A. M. Osgood is the pastor.

Lynn District

Tapleyville. — At the fourth quarterly conference, held Jan. 10, the treasurer's report showed all bills paid up to date and pledges sufficient to meet all bills of the Conference year. The quarter's report showed 9 received into membership and 4 on probation. The pastor, Rev. H. B. King, received a unanimous invitation to return for the third year. W.

N. E. SOUTHERN CONFERENCE

Norwich District

Rockville. — One of the most successful pastorates in the eventful history of this church is drawing to a close in the rounding out of the five years' service of Rev. Walter J. Yates. The able and scholarly work of the pulpit, through which the people have been fed with the strong meat of the Gospel, has borne good fruit in the increased spirituality of the membership and the accession of new members. At the November communion the pastor baptized 15 and received over 40 on probation. The January communion witnessed the largest number of communicants, probably, in the history of the church. At this service two more were received on probation and one by certificate. The material prosperity has been hardly less glorious than the spiritual. We copy from the columns of the *Rockville Leader* the following interesting showing:—

"Our readers have been informed from time to time of the prospect that the Methodists of this city might acquire the title to the banking rooms in the front part of their church building and also the chapel in the rear. All this and more has been accomplished, and we can now make public the terms of the trust by which this property is to be held."

"Sunday, Nov. 26, was the thirty-second anniversary of the dedication of the church. At the morning service the pastor, Rev. Walter J. Yates, announced to the congregation that for the first time in all these years they could worship in their own building with clear title and free of debt. Lewis A. Corbin has conveyed by warranty deed the chapel and a piece of land, so that when the chapel is moved and connected with the church, it will stand on land wholly owned by the church. George S. Doane has given \$1,500 for the removal and refitting of the chapel, which money is now on deposit in the bank. As the season is now too far advanced to do the work, it will be done as soon as spring opens. The banking room property is also conveyed by a warranty deed to the trustees, the income to be retained by Mr. Corbin during his lifetime. At his decease the trustees are to lay aside annually 50 per cent. of the income until it amounts to \$5,000. This is to be a permanent fund, the income only to be used unless great damage should happen to the building, in which case the whole fund can be used to repair or replace the edifice, if necessary. While this fund is accumulating, the other 50 per cent. of the income is to be used for church purposes, 30 per cent. for current expenses, and 20 per cent. for benevolences.

"After the Corbin fund as referred to above has been accumulated, the interest on that and all income from the banking rooms is to be used annually, 10 per cent. for current expenses, 10 per cent. for music expenses, 20 per cent. at the discretion of the trustees for general church purposes, 10 per cent. to the Missionary Society, 10 per cent. for Conference claimants, and 10 per cent. for Education.

"It is particularly directed as desirable that the seats be forever free in the church as the Discipline of the church prescribes where practicable. The terms of the trust are remarkably liberal, and the distribution of the income skillfully arranged. Substantial assistance will be given not only to the local society, but to the great benevolent causes of the denomination at large.

"The banking rooms are now under a thirty years' lease to tenants, running since July 1, 1891, at a rental annually of \$550 each. The title of the property was transferred on the 20th, and accepted by the trustees, all of whom signed the deed of trust.

"The society is now raising \$1,400 to repair the slate roof of the church and meet any defi-

ciencies in current expenses of the year. Sunday, Nov. 19, the congregation in a few minutes subscribed \$761 of this amount in individual pledges. It is expected that the whole sum needed will soon be pledged."

The *Leader* adds: "The situation is worthy of even greater jubilee than when the debt of over \$25,000 was canceled some years ago through the heroic efforts of Rev. J. H. James. When it is considered that the working up of these financial matters is due to a great extent to Pastor Yates, and when the large number of additions to the church are considered, the success of Mr. Yates as a pastor is pretty distinctly shown."

Stafford Springs. — A healthy spiritual interest in the church gladdens the heart of the pastor, Rev. J. S. Wadsworth. Recently 4 persons have joined on probation, 4 have been received into full fellowship, and 1 by letter. The most popular social function of the church year in this place is the annual Epworth League banquet held during the Christmas holidays. This year the tables were artistically arranged and plates laid for 185 guests, each member having the privilege of inviting one friend. The post-prandial speeches were of rare excellence, reflecting credit upon the literary character of the chapter. Mrs. Wadsworth presided as toast-mistress, discharging the delicate duty with her accustomed tact and grace. About \$250 have just been raised for improving the lighting system in the church. The ladies have recently had the parsonage thoroughly lighted with electric light, and have money in the bank for a new church carpet which will be laid in the spring. The church has suffered severely by the removal of several prominent families from the place. Mr. L. S. Converse, who has been actively engaged in church work for years, will soon make his home in Salem, Ohio. The family of Mrs. Robert Russell will accompany him.

East Thompson. — Rev. Frank B. Adams is another of the pastors who is rejoicing over a harvest of souls saved. The "group meetings" were signally blessed of God, and the effort was continued by the pastor with gracious results. Thirteen hopeful conversions are reported to date, and the end is not yet. The pastors who have served this charge and have a vivid re-

C 1900 M

Our weekly market letter, now ready for delivery, is devoted to the Financial Situation, and we call your attention to some special factors liable to affect the course of values during 1900. We recommend Am. Agricultural as an investment and have something to say on Norfolk & Western, the active railroad stocks and U. S. Mining. A copy will be mailed upon application.

INTEREST allowed on deposits.
ADVANCES made on collateral.
NEW YORK and BOSTON STOCKS bought and sold on commission
for cash.

PRIVATE WIRE to New York.
DESPATCHES from the leading
Financial Agencies at our clients' disposal.

Corey, Milliken & Co.

(Established 1890)

BOND AND STOCK BROKERS,
310, 311, and 312 Exchange Building,

BOSTON.

&

C

310 First Premiums
Awarded to the PRAIRIE STATE INCUBATOR, Guaranteed to operate in any climate. Send for catalogue.
PRAIRIE STATE INCUBATOR CO., Homer City, Pa.

DEFECTED MORTGAGES

AND

WESTERN LANDS
BOUGHT FOR CASH.

I desire especially to buy in Kansas, Nebraska, and the Dakotas. Correspondence solicited.

S. K. HUMPHREY,
640 Exchange Bldg., BOSTON, MASS.

THE AUTHENTIC LIFE OF
D. L. MOODY

BY
Rev. J. Wilbur Chapman, D. D.

For many years MR. MOODY'S MOST INTIMATE CO-WORKER, and THE VICE-PRESIDENT OF THE BIBLE INSTITUTE OF WHICH MR. MOODY WAS PRESIDENT. The book will be replete with personal incident and anecdote, and tells the story of the GREATEST AND MOST USEFUL life of the century. How by his eloquence and power vast assemblies in this country and England were held entranced and thousands of souls were blessed. IT IS A MAGNIFICENT OPPORTUNITY FOR AGENTS. Sold only by subscription. Terms liberal. Freight paid. Send 20c. to pay cost of mailing an outfit QUICKLY.

JOHN C. WINSTON & CO.

718 Arch St. Philadelphia, Pa.

ACTIVE men and women wanted everywhere to take orders for "Life of Moody," the great evangelist. Sell at sight. Sample enabling you to make from \$3 to \$7 daily, by mail free on request. Address Globe Bible Pub'g Co., 723 Chestnut St., Philada., Pa.

membrane of the long journey after water for household purposes, will rejoice in the announcement that a driven well close to the parsonage has put an end to that toilsome drudgery.

Warehouse Point. — The pastor, Rev. J. A. Wood, recently received 6 on probation. On the evening of the same Sabbath two new seekers were at the altar for prayers. The new church is progressing, and is now receiving its inside finish. The generous and abundant remembrance of the pastor and his family both at Thanksgiving and Christmas is characteristic of this thoughtful and large-hearted people ("Scriptum" speaks from experience). The parsonage has been still further blessed and brightened by the Christmas advent of a young son.

Hazardville. — Although a little one side from the centre of travel, the presence of the extensive powder mills makes this a stirring community. The people are always expecting something to happen; and very frequently their expectations are realized by "the removing of those things that are shaken... that those things which cannot be shaken may remain." "The foundation of God standeth sure," and secure on that foundation a strong, vigorous Methodist Episcopal Church lifts its voice for salvation and exerts a potent influence for righteousness. The energetic pastor, Rev. W. S. McIntire, with his whole-souled people, both covered by the promise of Acts 1:8, are sufficient to keep the church in the van. Two were received into full connection and one by letter at the January communion.

Preachers' Meeting. — The neighborhood gathering of Methodist preachers and their wives met with Rev. and Mrs. F. C. Baker, at Burnside, Jan. 15. The live topic for discussion was the resolution presented at the last Annual Conference and referred to a committee on the State of the Church to be reported on at the forthcoming session of Conference at Providence. This resolution favors the adoption of the circuit system as the wisest solution of the problem of small charges and insufficient pastoral support within the bounds of our Conference. Eleven ten-minute speeches ventilated pretty thoroughly the arguments for and against the proposition. While every speaker appreciated the situation,

the sentiment that the circuit plan presents a feasible or practicable solution of the question was far from being unanimous. The next meeting will be held with Rev. J. H. James and wife at Rockville.

SCRIPTUM.

MAINE CONFERENCE

Portland District

South Portland, First Church. — The pastor, Rev. F. A. Leitch, planned a very pleasant social occasion in connection with the fourth quarterly conference. The business session was followed by singing by a male quartet and the church choir. Light refreshments were served, and an opportunity given for the presiding elder to get better acquainted with the people, who were present in large numbers. The reports all indicated that the experiment tried this year of making this charge a station was a wise one. Twenty persons have been converted. The Sunday-school has increased ten per cent, and its collections thirty per cent. Over \$200 has been spent on repairs on the church edifice. All debts are paid. The Woman's Foreign Missionary Society is educating a girl in India. The people are all desirous for the return of the present pastor.

South Portland, Elm Street. — The revival services held by Evangelist Clapp resulted in two conversions. The young people's societies, senior and junior, are prosperous. About \$1,600 is needed to pay all debts and finish the audience-room of the church. Any persons able and willing to help by donations, large or small, could lighten the burdens of the faithful pastor, Rev. J. H. Roberts. He is carrying on the work of two charges six miles apart, and is keeping up the spiritual and financial interests.

Westbrook. — Rev. C. C. Phelan is enjoying a successful year. On Jan. 7, he received 18 into full membership. He has raised \$800 on an old debt, and expects to leave the charge with no indebtedness for his successor to labor with.

E. O. T.

Augusta District

Skowhegan. — The fourth quarterly conference, held Jan. 6, by unanimous vote requested the return of Rev. E. T. Adams for another year. Several have recently started in the Christian life. A good interest is shown in all the meetings of the church. Sunday evening, Jan. 7, three young men rose for prayer in the League meeting, and two more in the general prayer-meeting which followed. Special meetings are to be held by the pastor, beginning Jan. 9. N. W. Brainard was chosen delegate to the lay electoral conference.

Fairfield. — The fourth quarterly conference of this church did not invite the pastor, Rev. O. S. Pillsbury, to return another year simply because the time limit stands in the way. His five years' pastorate here has been of great value to the church, and he is highly appreciated throughout the community. Subscriptions are being taken to pay the parsonage debt, and the full amount will soon be raised.

Waterville. — During the last quarter 12 have been received into the church by letter and 4 from probation. The Epworth League is in excellent working condition, with a large attendance and good interest in its prayer-meetings. There is an increasing interest manifested in all departments of the church. Eight have been converted during the past few weeks. Special services were begun the first of the new year. The cost of the alterations and improvements on the church was \$5,000. Subscriptions cover \$4,000 of this, of which \$3,000 has already been paid. Resolutions, expressing the high regard in which the pastor, Rev. G. D. Lindsay, is held, and urgently requesting his reappointment, were unanimously adopted by the fourth quarterly conference. Also, by unanimous vote the Maine Annual Conference was invited to hold the session of 1901 at Waterville.

Gardiner. — A genuine revival is in progress here, without an extra meeting or any outside help. Since Christmas twenty have begun the life at the regular services, and the same number have been received on probation. Some of these are heads of families, and the others young people of the Sabbath-school. A congregation of three hundred is present each Sunday at the preaching service. Christmas Sunday over five hundred were present, and the usual large crowd is there on Sunday evenings. The Sunday-school is the largest in its history. Financially and spiritually, Gardiner is on the top of the tide.

C. F. P.

NEW HAMPSHIRE CONFERENCE

Concord District

Haverhill. — The pastor, Rev. E. E. Reynolds, has been hindered in his work by a severe cold lasting through several weeks. One Sunday he was not able to preach, and Rev. A. M. Shattuck came to his help. For fifteen weeks he averaged seven services a week, when he either preached, exhorted, or led the singing, sometimes doing all three. Special services at the Haverhill church

Life and Work of MOODY DWIGHT L.

Official and only authentic edition. Written by his son WM. R. MOODY, and IRA D. SANKEY, his life long associate and friend.

100,000 AGENTS WANTED AT ONCE. Liberal terms. Freight paid. Credit given. A golden opportunity for you. **Outfit free.** Write today.
P. W. ZIEGLER & CO., 215 Locust St., Philada., Pa.

AARON R. GAY & CO.

Stationers and Bank Book

Manufacturers

ACCOUNT BOOK

Of any desired pattern made to order.

122 State St.,

BOSTON



Special Trial Offer New and GRAND PANSIES

Did you ever see 7 straight or circular rows of Pansies, side by side, each a different color? If so, you know that the effect is charming beyond conception. Did you ever see Childs' Giant Pansies, marvellous in beauty and true to color? If not, you have not seen the beauty and perfection now attained.

As a trial offer, we will mail for 25 cents:
50 seeds Pansy Giant, Pure Snow White,
50 " " " Coal Black,
50 " " " Cardinal Red,
50 " " " Bright Yellow,
50 " " " Azure Blue,
50 " " " Bright Violet,
50 " " " Striped, Variegated.

A little book on Pansies, telling all about culture, etc. A Booklet of 96 pages on House Plants; tells just how to care for every kind of window plants; THE MAYFLOWER magazine 3 months; finest publication on Flowers and Gardening. And our Catalogue of 156 pages and 9 Colored Plates.

The 7 Pansies, 3 Books, Mayflower and Cat's, 25c.
Our Catalogue for 1900—25th Anniversary Edition—greatest Book of Flower and Vegetable Seeds, Bulbs, Plants and New Fruits, 156 pages, 300 illustrations, 9 colored plates, will be mailed free to any who anticipate purchasing. Great Novelties in Sweet Scented and Tuberous Rex Begonias, Geraniums, Fragrant Calla, Treasure Vine, Gooseflower, Caladiums, Everblooming Tritoma, Cannas, Gladioli, Roses, Phloxes, Giant Peony, Lillies, Palms, Carnations, Primroses, Asters, Pansies, Sweet Peas, Verbenas, Tomatoes, Strawberries, etc.

John Lewis Childs, Floral Park, N. Y.

THE

GREATER BOSTON

1900 BUSINESS DIRECTORY

The RED BOOK, Containing Both
ALPHABETICAL AND CLASSIFIED LISTS

OF ALL

Business Houses and the Profession,
City, State and U. S. Officials, Societies,
Institutions, Etc., with

Street Directory and Large Map
Also Containing

Arlington, Brookline, Cambridge, Chelsea, Everett, Hyde Park, Malden, Medford, Milton, Newton, Quincy, Somerville, Waltham, Watertown and Winthrop.

Sampson, Murdock & Co.,
155 Franklin St., Boston.

956 Pages. Price, \$3.00.

Mailed promptly on receipt of price.

and in one of the out-districts have resulted in a few making a start in the Christian life, some backsliders being reclaimed, and believers being greatly helped. Further work is to be done, and all are praying for a great victory.

Beecher Falls.—This little field is being worked to good advantage just now. The supply is Rev. Wm. P. White, a local preacher. A class has been organized, and they now talk seriously of securing a chapel for their services. This is a wise move, and we have good hope of their success.

Colebrook.—The congregations have been good all the year. The claim is quite well paid, and benevolences are farther along than usual.

South Columbia.—The pastor does not see the visible results he wishes, but is laboring faithfully. Many of the men of his charge are now in the woods for the winter, so it cuts down the congregations. He is taking all the benevolent collections.

Rumney.—Rev. Dana Cotton is busy in the Lord's work. The yield of this world's goods for pastoral support is not what it should be, but he rests on the assurance, "My God shall supply all your need;" and he has never found a failure. There is a unanimous desire for his return a second year.

Lancaster.—Mother Vandyke, one of the honored members of this church, has just celebrated her 92d birthday. For some weeks she had been quite sick, and many feared she would not live to reach her birthday. But by that time she was able to be downstairs and receive the congratulations of her many friends. One of her sons, residing in Boston, sent her a magnificent cut-class vase, twenty-three inches high, made to order, containing ninety-two beautiful roses. It was one of the largest and most beautiful bouquets ever seen in the town. Mother Vandyke keeps busy all the time, doing a great deal of most beautiful fancy-work.

Stark.—This charge reduced the claim last spring to what they thought was a point they could reach. It is more than met to date, and, in addition, they have paid over \$500 on last year's deficiency. The pastor, at the quarterly conference, announced the desirability of a change of pastors at the next session of the Conference.

Personal.—After six weeks in the Methodist Hospital at Brooklyn, Mrs. H. F. Quimby has returned to her home in Groveton, in improving health. This grand institution deserves a share of the Twentieth Century gifts of New Hampshire Methodists.

Concord District is a good place in which to live to a good old age. Since writing the notice above of Mother Vandyke passing 92 years, we find that, on Jan. 14, Mrs. Sarah Clifford, a member of our church at Warren, passed the 93d milestone. She has spent all her married life in Warren on the old homestead. At this advanced age she is in full possession of all her faculties, with a good hope of eternal life.

Stratford Preachers' Meeting.—These gatherings are for the benefit of the preachers. If they do not come, they cannot be benefited. So many have written Rev. W. F. Ineson that they will not be present, and so few that they will, that the few would have a hard time to make a successful meeting. We have, therefore, canceled the appointment. Sorry to have to do this. B.

EAST MAINE CONFERENCE

Bucksport District

Bucksport.—In some respects this is our most important charge, and demands a pastor of ability and scholarship in order to interest and hold the students attending the Seminary. Rev. T. F. Jones is succeeding well in meeting these conditions. But few of our churches have suffered by loss of financial support as this has. Its claim for aid is well founded. There is not a church in the Conference that is struggling more bravely to sustain its services.

The Seminary is having the most successful term of any during the present management. President Haley has reason to feel proud of the class of students attending the school. The outlook is in many respects encouraging.

Castine.—The pastor writes: "The work is prospering in all departments." The present pastorate has been successful. The congregations have been large and attentive. Many of

the Normal School students are constant attendants at this church.

Eastport.—The pastor writes encouragingly of his work. An increasing interest is manifest in the church. All the services are largely attended. Several have asked for the prayers of the church. The old furnaces have been replaced by a steam-heating apparatus, and the congregation is much gratified with the change. A baby boy has come to gladden the pastor's home.

Hampden.—Advance on all lines is the watchword here. Since the pastor's recovery from a serious disability, he has been in labors abundant. During the past quarter he has made two hundred calls, giving godly counsel and praying in nearly every home. The result is seen in an increased attendance at church and Sunday-school. The quarterly meeting, lately held, was something after the old-time order. The love-feast is not out of date or style on this charge, and the pastor has not outgrown many of the customs of the fathers; nor does he think it an evidence of stagnation to cling to them. A new furnace has been put into the church at an expense of \$75, and the bills are provided for. A successful effort is being made to pay an indebtedness of former years.

Harrington.—The work here is quite encouraging. This field demands about all of the pastor's time. If hard, diligent service will win, success is sure. A Methodist preacher at this point has to contend for his faith. It is cold sympathy he gets from other churches. Several have found the better way, and are rejoicing in it.

Machias.—The pastor writes: "Everything goes along finely." We have here one of our best churches and congregations. The young people's society is an active body and a great help in the work of the church. The pastor's family rejoices in the coming of a little boy baby.

Neally's Corner.—Rev. W. L. Brown is pastor. The work is encouraging. At a recent visit the writer was present at a Sunday evening prayer-meeting. It reminded us of other days, when we had exhorters in the church. It was good to be present. The people rejoiced with "a loud voice."

Orrington.—A year ago this church came near to losing its house of worship by fire. Defective furnaces were the cause. This year they have replaced them with two new ones of modern pattern. Other work in the way of improvement has been done, and all bills are provided for.

Pembroke.—Repairs have been made upon the parsonage property at a cost of \$500. Less than fifty dollars were needed to pay all claims when we visited the church a few weeks ago, and an effort was to be made to raise that soon. It no doubt was done. This is one of the best parsonages that we now have on the district. Great credit is due the pastor for the success secured in this work.

Several of the preachers are engaged in revival efforts, and we hear encouraging words

leadership of Rev. Dr. Cooper still continue, and with deepening interest.

Bradford.—Notwithstanding the storm on the evening of Jan. 1, a fair number were present at the supper and roll-call, and Pastor Webb brought the Twentieth Century Thank-offering up to \$511. Had the night been pleasant, the whole \$800 would doubtless have been raised. This portion of the thank-offering goes toward debts, etc., but it is hoped to take a connectional offering later on. The return of Pastor Webb is unanimously desired.

Brattleboro.—The religious interest in the church continues to show a steady and healthy growth. Continually deepening interest is shown in the week-night meetings. Evangelist E. P. Telford of England is to be with Pastor Lowe and people during February.

Brookline.—Rev. W. E. Lang, pastor, is holding a series of revival meetings. He also has charge of the Sunday-school, the former efficient superintendent having declined a re-election.

Brownsville.—Pastor White has preached his second Twentieth Century sermon, and is bound to have his charge among the first in the final reports as to spiritual and financial gains in this colossal movement.

Hancock.—Rev. E. W. Sharp, the pushing pastor, is holding a series of revival meetings. May success attend him and his work!

Montpelier.—At the fourth quarterly conference Fred A. Wells and John C. Prince were both elected local preachers. These young men are working their way through the Seminary and seem to have the necessary grit and grace to produce usefulness in the sacred calling to which they are to devote their lives. The desire for the return of Pastor Judkins was unanimous. Reports showed the various departments of the work to be in good order. Dr. William Lindsay,

MORE COFFEE FACTS

Study the Question Yourself

"When the doctor said 'no more coffee,' I was dismayed, for as an ardent lover of coffee and a crank in the matter of its preparation, I had grown to believe that life was not worth living without it, but the dull stupidity and the almost daily headache so interfered with my profession (literature) that I was compelled to seek the doctor's advice.

"I saw an improvement from the start, but missed my morning beverage and felt a great lack. It was at the home of a friend and Postum apostle, Mrs. —— of Lonsdale, that I tasted my first Postum. Her family had sworn by it a year or more, and declared themselves, from the least to the greatest, benefited by its use.

"I was surprised to find it really palatable, and determined that I could improve on it myself. I purchased a box, and as we all do, on the first trial, made a lamentable failure of it, through insufficient boiling, and the Postum was poked away on an upper shelf, until the oft-reiterated newspaper statements made me determine to try it again, with long boiling.

"I took twenty-five minutes to prepare it — about ten minutes to bring it to a boil, and then allowed it to boil steadily for fifteen minutes — and from the first sip I was enthusiastic over the new beverage, and even wanted a second cup. It has never palled upon me, morning or night. Nothing could induce me to go back to the berry coffee.

"The change Postum has wrought in me seems little short of miraculous. For the first time in many years, I am really well, my color has freshened, headache has not visited me for many weeks, and my ability for work has returned with all its old zest. I shall never cease to be grateful for what I feel is a remarkable cure due to nothing more than Postum Food Coffee, in place of the Oriental berry.

"Sincerely yours, Mrs. R. B. Tallman, Centredale, R. I."

VERMONT CONFERENCE

Montpelier District

Ludlow.—A previous item declared that Ludlow did not "want a revival," but did, etc. It should have read that the members of our church there did not wish an evangelist, but did desire a genuine work of grace, and were willing to co-operate with their pastor in securing the same.

Athens.—One has recently been converted. Pastor Lang is full of hope and enthusiasm.

Bellows Falls.—Union meetings under the

late of Georgia, was confirmed as Sunday-school superintendent.

Northfield.—Union meetings under Evangelist C. L. Everts have just closed. Quite a large number of young people and children decided for Christ, and the probable accessions to our church will be numerous. Five services were also held at Gouldsville with gratifying results. For the third time in six months Willie, the oldest son of Pastor Anderson, is seriously ill with appendicitis. The physicians declare that an operation is inevitable. Mr. and Mrs. Anderson will have great sympathy in this trial.

Perkinsville.—Rev. Emanuel Charlton, of Gloucester, Mass., the chaplain of the Fisherman's Institute of that city, has been assisting his son here in a successful series of meetings.

South Royalton.—A local paper reports a large attendance and deep interest in the prayer-meetings—a most hopeful sign, and one which must greatly gratify Pastor Beeman.

Springfield.—Dr. Rowland has issued the first number of the *Parish Visitor*, a very neatly gotten up magazine full of matter of local and general interest.

Thetford Centre.—Greatly to the sorrow of the entire parish Rev. A. H. Baker, for over three years the faithful and devoted pastor, has decided to ask for a change of field. The health of his wife makes this request an imperative one.

Wardsboro.—Rev. E. H. Bartlett, for nearly four years the loved pastor, is being assisted in a series of meetings by "Chalk Talker" Walker, who is spending the season in evangelistic work on the district. The meetings have opened up remarkably well, and already some are turning their feet into the King's highway. Rev. R. F. Lowe, of Brattleboro, also spent a few days in assistance.

White River Junction.—The new pipe organ is

THE VALUE OF CHARCOAL

Few People Know How Useful It Is in Preserving Health and Beauty

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics, in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey. The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

in place, and is a delight to the numerous worshipers in Pastor Hough's church. The remodeled vestries also greatly facilitate church work. Nearly the entire \$2,500 expended has been raised by Mr. Hough, and no debt will be left at Conference.

Montpelier Seminary.—All goes well at this school, and a set of manly and womanly young people of earnest purpose and high moral endeavor meet in the class-rooms. There is also a deepening religious interest, and Principal Newton hopes for a genuine revival ere long.

Hartland.—Rev. A. C. Dennett has established a "Boys' Club," which has already done something toward disarming prejudice against the church. This young brother is very versatile in resources as well as abundant in labors.

West Berlin.—The first Sunday in January, 19 were baptized and 23 received on probation. Two others had previously been received on probation, thus making 25 thus far, with more to follow. This result reflects great credit upon the earnest young pastor, Rev. Edward E. Wells, upon Evangelist Walker, and upon the earnest members of the church.

Personal.—The writer of these notes has received a telephone dispatch from one of the brethren to the effect that the preachers on the district had raised the money and purchased for him a beautiful covered sleigh. This new and munificent token of the thoughtfulness, goodwill and generosity of the brethren has deeply touched him, and he feels profoundly grateful. The old sleigh, which has seen upwards of sixteen years' service, will now be put aside, and the new one will be a constant reminder of steadily increasing obligations to fidelity in the great work entrusted.

RETLAW.

St. Johnsbury District

More people have been attending Methodist services on this district for the last two months than at any recent period. The increase has been fully 25 per cent. in some congregations and Sabbath-schools. St. Johnsbury has large advance, also Barre, Plainfield, Marshfield, Barton and Barton Landing, and numerous other points. Only one or two show decline. Nearly all charges report conversions, extra services and enlarged social meetings. Several are now in the midst of special evangelistic meetings, and with encouraging results.

Leagues are active, though some special plans are suspended for a little, that revival work may have the right of way.

Pastors and their families were generally and generously remembered at Christmas with cash presents and many articles for winter comfort and household use. Mr. and Mrs. Knapp received cash presents from their charge, and he a fine coon coat from his children. Pastor Vail had a nice wolf robe, with other gifts. Mrs. Fuller, at Guildhall, was given an elegant cape. Pastor Clarke and wife had generous cash remembrances; and the like all round.

Newbury has only the most appreciative expressions for their pastor and his strong presentations of truth. All services are reported as enlarging and increasing in interest. Some are finding the Lord.

Barre.—Twelve were recently received by letter, and a revival campaign is in progress now under Evangelist Gale. Reports in the local press indicate unusual results. The Sunday-school here continues, under the leadership of Judge Barney, to advance in attendance, interest and general thrift. The average attendance for the last year was more than fifteen above that of the previous year. Hedding Church will show herself well abreast of the general advance in Barre.

Derby shows good advance during all the months of the year, and has promise of sure gain in nearly every line of work. The same can be said of Newport, Canaan, and other northern towns.

St. Johnsbury.—Pastor Hunt is pressing the fight with a month of special services with his local workers. A goodly number of seekers have presented themselves. Four were received into full membership and seven on probation at the last communion, Dec. 3, and Jan. 14 brought out the largest Sabbath-schools in many months—170. The same was true on several other charges. The winter has been healthy so far, save in a few localities where whooping cough and scarlet fever have gained

a hold; hence a better attendance at all services than for several years.

J. O. S.

Beware of Ointments for Catarrh that Contain Mercury

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

© Sold by Druggists. price, 75c. per bottle.

Hall's Family Pill are the best.

CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min. Asso. at Moosup,	Feb. 12-13
Providence Dist. Min. Asso. at South Street Church, Brockton,	Feb. 12-13
Bangor Dist. Min. Asso. at Brownville,	Feb. 19-21

DEDICATION.—The Belmont Methodist Episcopal Church of Malden will consecrate its new house of worship, corner of Boston and Fairmont Sts., on Sunday, Jan. 28. Services will be held at 3 and 7.30 p. m. Rev. E. R. Thorndike, D. D., will conduct the dedicatory exercises in the afternoon following the sermon by Rev. Edward M. Taylor, D. D. The evening service will be by Prof. George K. Morris, D. D. A cordial invitation is extended to pastors and friends.

JOSEPH P. KENNEDY.

SECOND-HAND BOOKS.—If any Sunday-school of the Methodist churches of Boston, or cities east of Boston, having good second-hand books which can be spared

ORANGE ICE

One of the many delicious desserts any housewife can prepare easily and quickly with

Keystone Silver White Gelatine.

Recipes with every box.

If your grocer cannot supply you send us his name and we will send you a sample package free, with recipes by the leading cooks of the country. A full size box mailed for 15 cents.

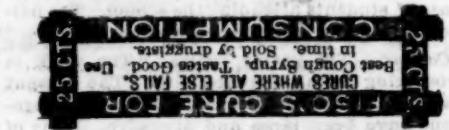
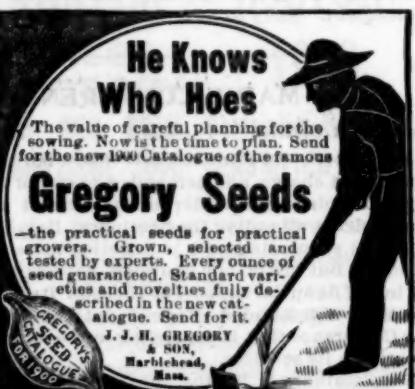
MICHIGAN CARBON WORKS,
Detroit, Mich.
The largest makers of gelatine in the world.

ACENTS WANTED FOR the grandest and fastest-selling book ever published,

MEMOIRS OF D. L. MOODY

by HIS SON, W. R. Moody, assisted by Ira D. Sankey. A splendid life-story of the great evangelist's high and unselfish service in the cause of fellow-men.

Only authorized, authentic biography. Beautifully Illustrated. Large, Handsome Volume. \$1.00 more agents wanted, men and women. Sales immense; a harvest time for agents. Freight paid, credit given. Address at once THE DOMINION COMPANY, Dept. B, 7, Chicago.



to help a needy school will send them by freight to Enfield Station, Maine, care of the pastor, Rev. C. W. Stevens, Howland, Maine, freight or express charged to him, they will be greatly appreciated.

C. W. STEVENS,

TO WHOM IT MAY CONCERN.—Every Wednesday until the Annual Conference I expect to be at the Wesleyan Building, 36 Bromfield St., Boston, Room 21 (room of Historical Society), from 12 to 1, to meet any persons who wish to see me.

W. T. PERRIN,
Presiding Elder Boston District.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

Marriages

HASKELL — MARSHALL — In Essex, Mass., Jan. 10, by Rev. Joseph Simpson, M. D., James F. Haskell, of Essex, and Annie L. Marshall, of Weymouth, N. S.

STAYER — GOOD — In Milltown, Me., Dec. 20, by Rev. M. F. Bridgman, Louis Stayer and Henrietta Good.

WAYCOTT — FROST — In Milltown, Me., Dec. 23, by the same, Fuller Waycott and Clara A. Frost, both of Milltown.

MILLIGAN — FLEMING — In Milltown, Me., Dec. 23, by the same, D. W. Milligan and Jessie E. Fleming, both of Milltown.

WHITMAN — CHESLEY — In Gorham, N. H., Jan. 16, by Rev. W. Canham, William H. Whitman, of Woodstock, Maine, and E. Gertrude Chesley, of Auburn, Me.

Over-Exertion of Brain or Body

Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

MAINE CONFERENCE STANDING COMMITTEES FOR 1900.

PUBLIC WORSHIP — C F Parsons, A A Lewis.

STEWARDS — D B Holt, G F Cobb, M E King, A Hamilton, W F Holmes.

ADMISSION TO CONFERENCE AND CONFERENCE RELATIONS — G R Palmer, C S Cummings, W F Berry, G D Holmes, J A Corey.

INTERDENOMINATIONAL RELATIONS — A A Lewis, A W Pottle, T C Chapman.

MORAL REFORMS — W S Bovard, G D Holmes, H L Nichols.

MEMOIRS — G R Palmer, B C Wentworth, H L Williams.

EPWORTH LEAGUE — Wm Cashmore, I A Bean, J L Hoyle.

EDUCATION AND METHODIST LITERATURE — C S Cummings, H E Dunnack, D E Miller.

MISSIONARY SOCIETIES — B F Fickett, F C Potter, J T Crosby.

CHURCH EXTENSION — C W Bradlee, Walter Canham, W T Chapman.

CHURCH AID — J H Roberts, C A Brooks, S E Leech.

FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY — A Hamilton, E W Kenison, O S Pillsbury.

BIBLE CAUSE — W F Holmes, W B Eldredge, J H Bounds.

SUNDAY-SCHOOL AND TRACTS — E S J McAllister, T P Baker, T N Kewley.

RESOLUTIONS — W P Merrill, F A Leitch, S Hooper.

PUBLISHING MINUTES — W F Berry, J H Roberts, AUDITING AND FINANCE — J B Lapham, J B Howard, J A Ford.

TRANSPORTATION AGT. — Israel Luce.
COMMITTEE CONF. CLAIMANTS — Term to expire in one year: George R Palmer, J R Clifford, J H Trask. Term to expire in two years: H A Clifford, A W Pottle, F Grover. Term to expire in three years: C A Southard, J A Corey, G D Lindsay. Please make reports brief.

A. S. LADD,
E. O. THAYER, } Com.
C. F. PARSONS, }

To Cure a Cold in One Day

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

W. F. M. S. — The new "Thank-offering program," which has been issued by the Publishing Committee, is well worthy the attention of the auxiliaries who are planning public meetings. It is adapted to the needs of the W. F. M. S. thank-offering service, and should be freely used among the congregations, as it is only 75 cents a hundred. Its use will bring in bounteous returns. Call at Headquarters, Room 29, and examine.

FLAG FESTIVAL AND MCKINLEY DRILL. — This delightful entertainment may be secured now for a dime and a 2-cent stamp. Ladies' Aid and Home Missionary Societies should not fail to replenish their treasuries by its use. Send to Mrs. Mary B. Ingham, 208 Franklin Ave., Cleveland, O.

AN APPEAL. — To the members and ministers of the New England Conference: The undersigned, the Preachers' Aid committee elected by the Annual Conference, have done the best they could with the funds received, and find that they still have claimants for aid who without it must suffer. Our treasury is empty. We need today at least \$600 to carry us up to Conference. Our treasurer has already advanced quite an amount out of his own pocket. He ought to have it returned at once, and the claimants should have the comforts of life.

Will you, brother in the ministry, and brother and sister in the laity, please send at once to the chairman of the committee your offering to meet the call, and receive the blessing of God?

Your brethren in Christ,

L. B. BATES, Chairman Com.

276 Meridian St., East Boston.

J. H. Mansfield, J. W. Higgins, C. W. Wilder, E. R. Thorndike, J. D. Pickles, J. O. Knowles, John Galbraith, N. T. Whitaker, J. M. Leonard, G. S. Chadbourne, C. F. Rice, C. E. Davis, J. W. Lindsay, J. W. Barnes, Nils Eagle, Dillon Bronson, F. T. Pomeroy, O. W. Hutchinson, G. S. Butters, W. E. Knox, G. H. Clarke.

"Rob Peter to pay Paul." That is what they do who take stimulants for weak nerves. Hood's Sarsaparilla gives true nerve strength.

WANTED IMMEDIATELY. — An experienced and critical proof reader, who is also a good compositor. Address, in writing only, S, Room 42, 36 Bromfield St., Boston, stating experience, qualifications, and denominational affiliations. References required.

Care of Lamps

Many housekeepers think there is nothing to learn about the care of lamps; but if the little details here mentioned are adhered to, there will be a great difference in the light.

First, a lamp must be cleaned and filled every morning; the burners should be cleaned once a week, and the best way is to boil them in water in which Gold Dust Washing Powder has been added. Put a teaspoonful into a quart of water, and boil ten minutes. The flues should be put in a pan of cold water, and heated slowly until they boil, then take off and let them cool gradually — this toughens the glass.

The End of the Century Calendar

The great progress of the printer's art in the nineteenth century is fittingly marked in this closing year by the artistic calendar we have just received from N. W. Ayer & Son, newspaper and magazine advertising agents, Philadelphia. This calendar's proportions are commensurate with its dignity as an art work, but its size is determined solely by utility. The figures are of the generous dimensions that quickly catch the eye and make it a favorite with business men, and there is a rich ensemble of color and design. This edition will not last long; while it does, those who send 25 cents to the publishers will receive a copy postpaid.

BEECHAM'S PILLS

*Cure Sour Stomach,
Constipation, etc.*

10 cents and 25 cents, at drug stores.

EXTRA GOOD ORGANS



Epworth organs cost more to make than the common kind. But our direct-from-factory selling saves the heavy middle expense. By saving in the selling, we put more in the making.

The more people know how good the Epworth is — and how we deal — the more our business grows. Write for catalogue today.

Williams Organ
& Piano Company,
Chicago.

FLORIDA: A Pleasant Home and Farm for Sale.

Situate near Gainesville. Full particulars and description on application. Address, Box 10, Kanapaha, Fla.

To Rent or For Sale

A small farm, good buildings and henry; fine running water, pasture and tillage land, situated in a small village in the central part of Vermont, near churches, stores, post-office and railroad station. A rare opportunity for any one seeking change and out-door exercise, in order to recover health.

Address, B., Zion's Herald Office.

WE WANT YOU TO KNOW

our coffee. We are willing to pay you to introduce it. A ladies' or gent's gold watch given free for selling 22 lbs or silver watch 12 lbs. 6 silver knives, forks or coffee pot 11 lbs.; china tea set 17 lbs.; onyx stand 17 lbs. We charge only the price of a good coffee, 4c. lb. Goods prepaid. RAYMOND COFFEE COMPANY, 216-218 Hill Ave., Yalesville, Conn.

BLYMYER CHURCH BILLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Please mention this paper.

ENCLOSED

There is a great deal that is attractive about an Enclosed Sideboard. It is snug and cozy. It has a suggestion of semi-privacy. It possesses the same charms which are conceded to the British "cupboard" sideboard.

We show here a Colonial enclosed sideboard. As you look at it, don't fail to imagine to yourself the added beauty it will possess when the wide over-hanging top is surmounted by suitable ornament, as a pewter platter or mugs.

The board has a 50-inch top. Above it is a 42-inch plate mirror and an enclosed gallery, with richly carved back. The base has the usual equipment of closets and drawers, but the spiral-fluted pillars on the corners are an innovation and very effective.

The entire front of the sideboard is slightly convexed. This Colonial piece is one of the lowest-priced patterns in our stock.



Paine Furniture Co.
Rugs, Draperies and Furniture
48 CANAL STREET

Letters to the Editor

YOUR note on "Church vs. Lodge" in the HERALD of Jan. 3 contains some truth and much fallacy. The clubs are run to gratify the desires of *unregenerate* men. The church cannot be run on that line. The ordinary man doesn't want the religion of Jesus Christ. It demands of him what he doesn't want to give, and offers that for which he has little or no desire. The results of a godly life he would like, but not the life itself. If it were not for the work of the Holy Spirit on the hearts and consciences of men, the work of the church would be hopeless. The church stands on an entirely different basis from the lodge and cannot compete with it on its own ground. Let us do all we can to attract men to the church, but don't blame the church if it cannot compete successfully with the lodge.

R. L. BRUCE.

Pasadena, Cal.

In your issue of Jan. 3 something is said about "Church vs. Lodge." May I add a suggestion or two? Let me say, first, that if men find more pleasure in lodge than in the prayer room, it cannot always be charged to the "faithful minister." Some ministers may be dull in prayer-meeting, but the majority, I believe, are not. I do not believe the church is to be blamed for men going to lodge. What is the church forsaken? May it not be that the lodge to those who attend its meetings comes nearer to the spirit of the world and the life which these men come in contact with every day? "Birds of a feather," etc. Do I expect the church to come nearer the spirit of the world? Yes, and no. Yes, in that it must reach these men where they are rather than where in our ideal men ought to be. No, in that the church must not be worldly. Many lodges, I understand, look out for their members; if sick, they visit them daily and give them a weekly benefit; if they die, bury them; and if children are left orphans, care for them. This cannot be said of churches — except in part by the few. Men of the world, business men in the church even, look on these things and are influenced by them. I venture the assertion that week-night services in the church are no more stereotyped than week-night services in the lodge room. The blame, then, is not in "the church" nor in "the faithful minister," but in the men themselves.

No, it will not do any good to scold the men for going to the lodge; but show them that if they will contribute time and talent to the success and interest of the prayer-meeting, an end will be made to this complaint. If they will help to make "social meetings" social, ministers will not seem so uninteresting, and "more thought, life and attractiveness will be introduced into these services." Meanwhile as a starter those members who do not attend lodge might attend more regularly the week-night services and begin a "revolution" or "a very radical change in this matter."

W. AUSTIN EVANS.
South Londonderry, Vt.

**BOOK AGENTS WANTED FOR
the grandest and fastest-selling book ever published,**

Pulpit Echoes

OR LIVING TRUTHS FOR HEAD AND HEART.
Containing Mr. MOODY's best sermons, with 500 Thrilling Stories, Incidents, Personal Experiences, etc., as told

* **By D. L. Moody**

With a complete history of his life by Rev. CHAS. F. GOSS, Pastor of Mr. Moody's Chicago Church for five years, and an Introduction by Rev. LYMAN ABBOTT, D. D. Brand new, 600 pp., beautifully illustrated. \$7.1,000 more AGENTS WANTED — Men and Women. Sales immense — a harvest time for Agents. Send for terms to A. D. WORTHINGTON & CO., Hartford, Conn.

**Dedication of German M. E.
Church, Jamaica Plain**

THE new German Methodist Episcopal Church, corner of Amory and Atherton Sts., Jamaica Plain, was dedicated on Sunday, Jan. 14, with appropriate services. Large congregations were present during the day and evening. The preaching was of the best. The presiding elder, Rev. F. H.

and kitchen. Polished hard-wood finishings, brass gas fixtures and carpeted floors give a warmth and comfort that should render a service in the church all that could be desired from the layman's standpoint. The pews are arranged in curves facing a semi-circular platform, in the rear of which is a two manual organ considered the best of its kind in purity and volume of tone. The windows are of cathedral glass, through



GERMAN METHODIST EPISCOPAL CHURCH, JAMAICA PLAIN.

Rey, preached a grand sermon in the morning from the text, Psalm 122: 6. In the afternoon Rev. Dr. W. T. Perrin preached with power and great acceptance from 2 Chron. 7: 1. In the evening Rev. W. H. Kurth, of Amsterdam, N. Y., preached the sermon. The dedicatory service was in charge of the presiding elder. The total cost of church, parsonage and furnishings was \$24,000. Of this amount, by sale of the old property on Shawmut Ave., \$12,500 had been secured; amount obtained before dedication, \$4,800; secured on day of dedication, \$2,700; making a total of \$20,000, and leaving a present indebtedness of \$4,000, which amount will be materially decreased during the next few months. It is expected that the entire debt will be wiped out in a year or two. Our German friends now have a splendid property, delightfully situated, and well suited to their needs. The model building committee, of which F. W. Dahl was the efficient chairman, has reason to be proud of the success of the enterprise.

The church is a handsome Gothic structure capable of holding four hundred worshipers. Entirely of stone, it presents an imposing appearance on the corner, with some 80 feet frontage on Atherton Street and 40 feet in depth on Amory Street. A handsome bell tower, that rises to a height of 67 feet, occupies the angle made by these two streets.

The interior furnishings are in keeping with the outer aspect. Every convenience has been considered. On the ground floor, approached from the walk by stone steps, is the audience-room, separated by sliding doors from the Sunday-school room. The basement provides for an assembly room

which the light streams with a soft and harmonizing effect. Three memorial windows appear on the Amory Street side. One is a triple window and represents a cross and passion flower, "In Memoriam, F. W. Dinger," placed by the widow of Rev. F. W. Dinger, former pastor of the church. The other two double windows are a gift from the family of the one memorialized, the father of the present pastor, and represent a chalice and sheaf of wheat to the memory of Rev. J. G. Lutz — who



Hundreds of thousands, all over the world, use Vapo-Cresolene. Do you? Cresolene is a specific for Whooping Cough, Croup, Asthma, Catarrh, Coughs, Cold.

A germicide of great value in the treatment of contagious diseases, as Diphtheria and Scarlet Fever.

Descriptive booklet giving testimonials by physicians and prominent people free.

Sold by all druggists.

Vapo-Cresolene Co., 180 Fulton St., N. Y. City.

was also a former pastor of the church — and his wife.

For many years the services of this congregation were held on Shawmut Avenue. Three years ago, the question of change came up for consideration. As the majority of worshipers resided at Boylston Station, Jamaica Plain, that section was regarded with favor. A lot was secured and the premises on Shawmut Avenue were sold to the Episcopal City Mission for \$12,500 on a cash sale. On May 29 the ground was



REV. J. G. LUTZ.

broken and the construction of the church commenced July 5. With appropriate ceremonies the corner-stone was laid Aug. 19, and in a little over seven months the new church was ready.

Rev. J. G. Lutz, the pastor, came to this church two years ago, and occupies the pulpit that his father held as the second pastor of the church. He was born in 1856 in the city of Buffalo, receiving his collegiate education in the German Wallace College of Berea, Ohio. After taking his A. B. he entered the ministry in 1878, and was first stationed in Lawrence, Mass. Mr. Lutz has held the pastorate of churches in Baltimore, Md., Bridgeport, Conn., Buffalo, N. Y., Poughkeepsie, N. Y., until his present position in Boston. He has a wife and four children.

ATTENTION

All Secretaries of Annual Conference Twentieth Century Thank-offering Commissions

That full and reliable statistics may be collected for the Twentieth Century Thank-offering report to the General Conference, all secretaries of Annual Conference Commissions are reminded of their duty to report all gifts and subscriptions to the undersigned, and their cooperation is earnestly solicited.

Please have full reports from your Conference in my hands not later than April 1, 1900.

Money raised for new churches or parsonages, or improvements of churches and parsonages, or for church debts contracted after Jan. 1, 1899, does not count.

The objects that come under the Twentieth Century Thank-offering call are the same in all the Annual Conferences, and are not changed or affected by Conference or State action. They are as follows:

1. For Education as represented either by particular schools in this country and in foreign lands, or by a general Education Fund for the aid of needy schools.
2. For Charitable and Philanthropic Work as previously set forth.
3. For Endowment Funds for City Evangelization.
4. For Invested Funds for the support of Conference Claimants.
5. For the Payment of Debts on our various kinds of Church Property.

Will all secretaries who have not communi-

cated with me on this matter please drop me a card to let me know that they have seen this notice and that I can depend upon receiving their reports before April 1, 1900?

REV. EDMUND M. MILLS,
Cor. Sec. Twentieth Century Thank-offering
Commission, 150 Fifth Ave., New York, N. Y.

IF YOU HAVE
Rheumatism

and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 52 years. Address JOHN A. SMITH, 1168 Summerfield Church Building, MILWAUKEE, WIS.

EDUCATIONAL**WESLEYAN ACADEMY**

Wilbraham, Mass.

Winter term now open.

Spring term begins Tuesday, April 3.

For catalogue or information address

Rev. Wm. R. NEWHALL,
Principal**New England
CONSERVATORY
OF MUSIC**

The leading musical in-

stitution of America.
Founded 1853. Unsur-

passed advantages in com-

position, vocal and instrumental music, and elocution.

George W. Chadwick, Music Director.

Pupils received at any time. For prospectus address

FRANK W. HALE, General Manager, Boston, Mass.

Maine Wesleyan Seminary and Female College

Kent's Hill, Me.

Winter term begins Dec. 12. Prepares for college, pro-

fessional schools, teaching, or business. Six courses.

Expenses low. Address,

H. E. TREFETHEN,
Acting President**New Hampshire Conference Seminary**
Tilton, N. H.

Winter term will open Jan. 2.

Twelve teachers. Six courses. Also Music, Art, and Business courses. Electric lights and steam heat. Resident nurse. Send for catalogue to

GEORGE L. PLIMPTON, Pres.

The East Greenwich Academy

East Greenwich, R. I.

The winter term will open Dec. 11, 1899.

For Catalogue or information address,

Rev. AMBRIE FIELD, Principal

**THE
Fisk Teachers' Agencies**

(INCORPORATED)

EVERETT O. FISK & CO., Proprietors

4 Ashburton Place, Boston, Mass.
156 Fifth Avenue, New York, N. Y.
1505 Penn Ave., Washington, D. C.
25 King St., West, Toronto, Can.
378 Wabash Avenue, Chicago, Ill.
414 Century Building, Minneapolis, Minn.
730 Cooper Building, Denver, Colo.
825 Market St., San Francisco, Cal.
525 Stimson Block, Los Angeles, Cal.

Send to any of the above agencies for Agency Manual, free. Correspondence with employers is invited. Registration forms sent to teachers on application.

Large numbers of school officers from all sections of the country, including more than ninety per cent. of the Public School superintendents of New England, have applied to us for teachers.

We have filled positions at salaries aggregating

7,613,896.00

Methodist Book Concern

EATON & MAINS, Agents

**FOR CHRISTIAN WORKERS
The Best Helps****Furnishing For Workers**

A manual of Scripture Texts by L. W. MUN-

HALL, D. D. Flexible leather, red edge. 25 cents.

Vest Pocket Companion

The best texts for personal work classified for practical use, by R. A. TORREY. Flexible leather, red edge. 25 cents.

Lessons for Christian Workers

Your Bible, How to Know It, How to Love It, How to Use It, by C. H. YATMAN. Cloth, red edge. 25 cents.

Hints on Prayer, Revivals and Bible Study

By C. H. YATMAN. Cloth, red edges. 25 cents.

FOR NEW CONVERTS**The Probationer's Companion**

With Studies in Pilgrim's Progress, by Rev. J. O. PECK, D. D.

The Probationer's Hand Book

Religious, Historical, Doctrinal, Disciplinary and Practical, by S. O. GARRISON, M. A.

Price of either book in paper 75 cts. per dozen, in cloth \$1.25 per dozen; postage additional.

We call attention to our

Annual Clearance Sale**of Shopworn Books for S. S. Libraries.**

500 Volumes taken from our regular stock and offered while they last at

Sixty per cent. discount from list prices.

Replenish your Library now, and avail yourself of this opportunity.

New England Depository

Chas. R. Magee, Manager,
38 Bromfield St., Boston

East Maine Seminary,

Bucksport, Me.

Delightful situation. Eight courses. Low terms. Send for Catalogue to

Rev. J. FRANK HALEY, A. M.,
President

Spring term opens Tuesday, March 18, 1900.

Lasell Seminary for Young Women

Auburndale, Mass.

(Ten miles from Boston.)

Boston standards of scholarship and conduct of life with advantages of healthful and beautiful suburban residence; rowing and skating on Charles River; out-door games in ample, shaded grounds; best equipped gymnasium and swimming pool under careful hygienic supervision. Lectures and lessons on topics adapted to the ideal administration of homes; pupils properly chaperoned to the best Musical and Literary entertainments in Boston, and to historical places in the vicinity.

For illustrated catalogue, blank forms for application or place on waiting-list, address (mentioning this paper).

C. C. BRAGDON Principal


**CHURCH
CARPETS**

AT MANUFACTURERS' PRICES. 658 WASHINGTON ST., BOSTON.

JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY.



YOUR LIBRARY

We feel certain that every reader will be glad to add a new book to those now in his possession. We want new subscribers. We will give you the book, if you will obtain for us the new subscriber. You will concede that this is fair, and when you read over the annexed list of books, we are confident you will wish to own several of them. We can endorse them highly as healthy reading for growing Methodists.

Just a little work is needed on your part to obtain the new subscription from a neighbor or friend, reminding him that ZION'S HERALD comes 52 times for only \$2.50, making it cost a little less than 5 cents a week for the *latest and best in Methodist information*.

Obtain for us the new subscriber, send to us the \$2.50 and the name of the book which you wish, and we will send it by return mail postpaid.

Select one of the following, —

- Honey from Many Hives, Mudge.
- Through Nature to God, Fiske.
- From Equator to Himalayas, Foss.
- The Four Gospels from a Lawyer's Standpoint, Bennett.
- Thoughts for the Thoughtful, Seaverns.
- The Son of Man, Alexander.
- Thousand and One Thoughts from my Library, Moody.
- Notes from My Bible, Moody.
- Quiet Talks with Earnest People, Jefferson.
- Character and Conduct, G. M. Steele.
- The Church of Pentecost, Thoburn.
- One Thousand Questions and Answers about the M. E. Church.
- The Heavenly Life, Gregg.
- How to Study the Bible, Torrey.
- The Man Christ Jesus, Spear.
- History of the New Testament Times in Palestine, S. Matthews.
- How to Bring Men to Christ, Torrey.
- Remember Jesus Christ, Spear.
- The Beacon Biographies (either one)
 - Phillips Brooks,
 - Admiral Farragut,
 - Robert E. Lee,
 - James Russell Lowell,
 - Daniel Webster.

Address your letter to

GEO. E. WHITAKER, Publisher.

Boston School of Theology

[From the *Philadelphia Methodist*.]

We have been so kindly considered and complimented by the president of the Boston School of Theology, in reference to the article we published upon this subject some time since, that we feel it to be our duty to put among our selected editorials the article that appeared in ZION'S HERALD under date of Jan. 10, and in connection therewith we also are compelled, in all honor, to say that any body of men connected with an institution of learning should, while attending it, concede to those in charge the right to determine the rules and regulations for its government, and to employ such persons as they, in their godly judgment, select, subject to the decision of those in ultimate authority, such as the Bishops of our denomination, who were appealed to by the dissatisfied students.

If any student or students revolt against the doctrines taught, or the rules provided, they should not conduct the remonstrance in the spirit of dictation or crimination, whatever may be the ground of their action. The way out of such an institution should be as easily found as the way into it. They enter the school of their free will, and if either the administration

or the curriculum is not to their liking, then they may, having made respectful protest, withdraw, paying due respect to those in authority, and casting no reflections upon any one or upon the institution, after they have had a fair hearing. Two of these students accepted these terms, seven refused. The two were honorably dismissed; the others are held in contempt of court.

METHODIST SOCIAL UNION

THE first meeting of the Union for 1900 was held at the American House, Monday evening. About ninety members sat down to dinner. On the platform were seated President Atwood, City Superintendent of Buildings Damrell, Dean Buell, Presiding Elder Mansfield, Rev. W. R. Webster, Rev. Dr. W. I. Haven, Rev. Dr. E. M. Taylor, and the guest of the evening, General Charles H. Taylor. After the dinner prayer was offered by Dr. Haven, and nine new members were elected.

President Atwood, after a word of exhortation to the members to make the Union more of a success, introduced General Taylor, who spoke nearly an hour on "American Journalism and Success in Life." His remarks were full of illustrations that enforced the points which he made. He said, in part : —

Since the close of the Civil War most of the inventions that seem to us necessities have been made. Among these are sleeping cars, telephones, ocean cables, typewriters. The wonder and luxury of today become the necessity of tomorrow. The labor of woman has grown enormously: 83,000 were employed in Massachusetts in 1870, now more than 400,000. Newspapers have shared in this growth. In 1870 there were about 6,000 in the United States, now there are about 25,000. In 1870 the best we could do on a single press was to print 20,000 copies on one side in an hour, and then they had to be counted and folded later. Now we have machines that can deliver printed and folded 90,000 eight-page papers in one hour. The same is true of typesetting. Then it was done by hand, now by machine.

The first newspaper in this country was started here in Boston in 1690, called *Public Occurrences*, and it had but one issue. The first regular paper began in 1704. In those days opinions were not published freely because of the liability of arrest. Free press came only after the Revolution. In those days many papers sprang into existence as aids to politicians. That a paper should be made to pay, was not thought of until later. Newspapers have always been connected with politics, and always will. The most famous political editor was Horace Greeley. He lived in the best time in which to make his talents tell.

When newspapers became business propositions, appeared James Gordon Bennett, the father of modern Journalism. He succeeded because of three things—he had a nose for news, he knew what would sell, and he had some business sense. Given these three, and any newspaper man will succeed. In training your young people aim to get into them five to ten per cent. of business sense. Bennett came from the plain people. He blazed out new paths. He began the associated press, and was a passenger on the first steamer going to Europe to get foreign correspondents. Another man who has been a power in American journalism is Joseph Pulitzer. He came to this country in 1864 from Hungary without much money, and did not even know the English language. He soon became a reporter for a German paper in St. Louis, and then part owner. Later he bought a bankrupt daily paper there and made it pay him \$100,000 a year. In 1889 he came to New York, by invitation of Jay Gould, who sold him for \$250,000 the *New York World*. This paper was started in 1860 as a religious daily newspaper. It didn't succeed, and such never will. The religious people will not patronize the religious weekly now, and you must not expect that they will the daily. At the time Mr. Pulitzer bought it, it had not made an honest dollar since its establishment. In 1889 its annual profit was \$900,000. Now he has lost his health, and cannot enjoy what he has gained.

Let me say a word about the Sunday news-

ROYAL

Baking Powder

Made from pure
cream of tartar.

Safeguards the food
against alum.

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

paper. It is made large so that every member of the family can have a part. It has grown in these thirty years because the people wanted it. See the news that must be recorded—yacht races, foot-ball, base-ball, athletic clubs, etc., etc. You can't print a small paper and meet the demands of the people. We do not object to the criticism of the churches. We need the churches; they are the bulwark of the State for its moral development. But the ministers are not fair when they say that the Sunday newspapers empty their pews. They must meet the conditions of the times, and if they do not get hearers it's their own fault. It does not pay the papers to publish crime. Nine times out of ten the papers omit cases of crime and scandal when requested by the friends or lawyers of the interested parties. The papers, however, have to recognize that every class of society and every section of the city demands the publication of its news.

There is great demand for an ideal newspaper, but it is not coming right away. When we have the ideal minister, the ideal merchant, the ideal layman, the ideal woman, we may expect the ideal paper. A newspaper man sees often into the affairs of others. We see that the business man of today is not training his men for their future usefulness. This is wrong. It is the duty of the business man to so train those who work for him that they may later take the burdens on themselves. It is the right of those in your employ to have this training. We are the results of the training of our environment.

You ask how to succeed in life? Do a little more than is expected. Luck, if there is any, is found by the people who are hustling around after it. Happiness is not in large possessions, but in contentment with what you have. Don't envy the apparently rich; they are often shams. To be well-to-do, live within your income. Speculation is idiotic. There is a great difference between speculation and investment. The best way to invest is to put your money in a lot of things. But speculation is a little short of insanity. It is said that the Pilgrims came here to found a new creed, and that they succeeded so well that now there are fifty different ones within the neighborhood of Boston. I bring you another: —

"We came into the world naked and bare,
We go thro' the world with trouble and care,
We go out of the world nobody knows where,
But if you do right here, you'll be right there."

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy mierobes, cure headache, biliousness and constipation. All druggists.

If we never suffered ourselves, it would not seem to us that others suffer. We should look upon their troubles vaguely and without understanding, as we look upon the desolation of a desert from the windows of a parlor car. Mutual suffering is necessary to human brotherhood and sympathy.

BEECHAM'S PILLS cure Sick Headache.